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RECOLLECTIONS OF CYRUS W. FIELD.

By Rev. Theodore L. Cuyler.

That benign patriarch, Dr. David Dudley Field, must have had a prophetic ken when he gave the name of Cyrus to one of the younger of his army of bright boys. The famous Persian emperor had not more of the ardor of conquest in his soul than had that heroic American who was laid to his rest the other day in his beautiful native Stockbridge. Cyrus Field was the stuff that heroes are made of—solid, stalwart and unbreakable; he would have been a Sherman or a Sheridan if he had taken to the profession of arms. The first time I ever met him was in September, 1857. He and Professor Morse were my fellow-passengers on the old Cunard steamship "Arabia" from Liverpool. We had a stormy passage, and by no means a cheerful one.

Morse and Field were returning home with heavy hearts. They had made their first experiment of laying the Atlantic telegraph; but the cable had snapped asunder in mid-ocean, and gone down into the sunless caverns of the deep. Professor Morse busied himself with his books during the rough voyage, but Mr. Field spent much of his time in "the fiddle"—as they used to call the dreary smoking-room on board of the early Cunarders. He entertained us with accounts of his many voyages across the Atlantic, and became a sort of oracle as to the ship's run, and the prospects of our time of arrival. After ten days of tempestuous weather, we reached smooth water, and were glad enough to hail a pilot boat. Just before leaving Liverpool, the report of the failure of the Ohio Life and Trust Company had reached us, and it proved to be the forerunner of the disastrous commercial crash of 1857. The pilot brought us a copy of the New York Herald, and a passenger mounted a chair and read out the news. It was chiefly a list of the many houses and great firms which had suspended payments under the stress of the hurricane. Presently he read out "Cyrus W. Field & Co." Mr. Field was standing beside me, and as soon as he caught the name, he rushed down to his stateroom and closeted himself there for several hours. His cup of bitter disappointments was full to the brim; and almost any one but Cyrus Field would have "thrown up the sponge" in utter despair.

During the next year—1858—the experiment of cable laying was attempted again, and with success. Many of my readers will recall the splendid celebration, in New York, of the great achievement. Amid the chorus of cheers that filled the crowded streets, the names of Field and Morse were on every tongue. It was the hour of their well-won triumph; but, alas! it proved a brief one. Within a month the wire went dumb, and refused to whisper another syllable. Then came the reaction, and congratulation changed to condolence; in some cases to the contemptuous sneer—"I told you so; it is an utter humbug; it is doubtful if any message ever was transmitted." This style of talk was current everywhere; and the man who had been huzzaed for a few days before, was passed in silent pity on the streets. On one of those dark days I happened to spy my friend coming up on the opposite side of Beekman street, and hurrying across, I grasped him by the hand and said, "Mr. Field, the shouting for you is all over, but I think more of you now than ever; your day will come yet." He smiled, thanked me and passed on.

Seven years of painful waiting—four of them years of civil war—were appointed to the heroic man who had never let his lamp of hope grow dim. Two cables had broken asunder and were lying in the silent depths of ocean. Then came (in 1866) the triumphant entrance of the "Great Eastern" into Trinity Bay, in Newfoundland, with one cable successfully laid, and another, that had been lost the year before, recovered from the sea, and made vocal. We could then paraphrase the fine verse on the resurrection of Italy under Cavour and Mazzini, and say of Cyrus Field—

> "But this man found his *cable* dead and slain.
> With fast-sealed eyes;
> He bade the dead rise up and live again,
> And it did rise."

Since those times of mingled conflict, defeat and triumph, I have been permitted to know Mr. Field very well; to share his splendid and generous hospitality, and to be his fellow-passenger across the sea on two or three voyages. He was immensely honored over there by John Bright, and Gladstone, and Forster, and the foremost men of Britain. I crossed the ocean with him in 1874, after his memorable visit to Iceland, and again in 1885, when Professor Hitchcock was one of the distinguished company of passengers. Our heroic friend no more "goeth down to the sea in ships"; he has reached—after threescore and twelve years of sunshine and of storm—the *shining shore*.

Let us all devoutly thank God for Cyrus W. Field. His achievements have not only enriched two continents with material benefits; he has enriched American history with one of the most splendid exhibitions of faith since the days of Columbus. American boys will delight in coming times to read the story of the brave boy of Stockbridge, and to link his name, not only with the Fultons and the Stephensons, but also with the Lincolns and the Livingstones, who fought the good fight, and endured as seeing the invisible.

New York city has reared statues in its parks to eminent foreigners, like Shakespeare, Scott, Burns and others. Of its own sons—especially of its own Washington Irving—it has been too unmindful. Only three or four New Yorkers are honored with public memorials as yet; they are Hamilton, Seward, William E. Dodge and Professor Morse. Neither DeWitt Clinton nor Robert Fulton has any solid recognition in the city to which they were such benefactors. We trust that some of these omissions will yet be repaired; and that in one of the public squares or grand avenues of the metropolis, the coming generations will stop to gaze on the manly features—in marble or in metal—of their brave benefactor, Cyrus W. Field.

Lake Mohonk, July 25, 1892.

President Young of Danville, Ky., Moderator of the General Assembly, has been preaching excellent sermons in the Brick Church (Dr. Henry Van Dyke's) for several Sabbaths past. He now goes to Saratoga Springs, expecting to supply the pulpit of the First Church there on Sunday next. And that being a convenient point, Dr. George P. Hayes of Kansas City, who is also here at the East, has called a meeting of the Assembly's Committee on the Relations of our Theological Seminaries to the Churches, at Saratoga, on Wednesday morning, August 10th. This meeting will be of a preliminary character, but it is nevertheless hoped that there will be a full attendance of the members.

BRIDGETON CHURCH CENTENNIAL.

By Rollin A. Sawyer, D.D.

A celebration, a reunion, a commemoration, a revival of the olden times, a great social festivity, a sacred service, and a spiritual feast, all on one day, without needless parade, or formality, or apparent effort or worry, is something to be glad of for all subsequent days, to be enjoyed over and over again; to be written down a genuine success, a happy inspiration; to be made a model for other occasions, and counted among the historic treasures of the city and the church. In this memorial of a hundred years, the First Church of Bridgeton not only honored itself, but helped the religious life of the whole region of which it is an historic centre. The inception of the ceremony was in the line of that reverent regard for a pious ancestry which has made New England men and women a grand conserving force wherever in the whole world they have gone to make their homes. The sons and successors of the men who made Cohansey, in Southern New Jersey, a garden of the graces of culture and of religion in the wilderness of 1792, called their friends together on the hundredth anniversary of the laying of the corner-stone, which represented the inspiring motive and aim of their fathers' work and service to pay homage to their loyalty to God and good citizenship, and to pledge themselves and their children to the same high endeavor, the same devout purpose, the same consecration of soul and of possessions to Him who giveth all and blesseth all.

It is pleasant to look in upon the lives of our fellow-men at such times, and to recount our experiences. The riches of the world have no adequate material record or exhibit. We find the hid treasures of men not merely in a fine city, a handsome house, a generous expenditure, a fine equipment. These are, in themselves and in their place, things to be enjoyed as well as admired. But the superficial evidence of an inner glory is itself glorious, and the great beauty of a town or a home, is the exalted sentiment that rules and energizes it. That of which our Bridgeton brethren may well stand forth as representative just now, is something too little regarded, sometimes apparently quite ignored or forgotten: it is the continuity of Christian life. Not one generation, but many generations are keeping the centennial of which we write with congratulation and sincere satisfaction.

The best things of a thousand Christian homes are shown to day. The grandchildren of the old builders have kept in the line of succession. They have not forsaken the ways nor foresworn the faith of their fathers. This is the true nobility of our Christian manhood; this the only entailed inheritance that perpetuates our royal families. The new wealth has not cost us character, nor have the new conditions of life made us ashamed of the old piety, the old Bible, the old church, the old Christian home. The children of the old church come back to its centennial wearing honors and holding high places in society and State. But they are children here, loyal to the dear old mother, and kneeling with true emotion and hallowing reverence, for her benediction. It is a solemn moment. The spectator is moved to unusual sensibility. This, in an age which lives so fast as to forget the past and ignore the future, makes an era of wisdom, a pause of momentous import.

The sin of celebrations is superabundance. Bridgeton had its temptation, because it had a great field and rare resources. Its programme, as already outlined in Mr. Reeves' letter to THE EVANGELIST, seemed likely to make a long, long day. Nor was the programme all that was to be enjoyed. Yet is this to be put down to their great credit, that the whole was carried out on time, with no break, no omission, and no surfeit. The hottest day of summer did not disperse a crowd of five thousand gathered round the ancient sanctuary in touch with the graves of their beloved, until the benediction, which fell with the evening, sent them homeward, as they whom His hand fed and His voice stilled on the shores of Genesareth.

The tendency to depreciate the old has found a favorite field in the sacred song of a century ago. Our souls seem to have lost the cadences of that venerable psalmody. The high musical culture for which Bridgeton has been renowned, did itself infinite credit, by organizing a "centennial choir," and giving voice once more to the soul-subduing, harmonious fugues with which our fathers uttered praise and prayer and inspiration. The imposing dignity of that old singing was fully restored. The sober, almost severe grandeur of the old musical expression stirred again like the battle cry of the heroic ages. To hear it close by, was an impulse to holiness and strong yearning for the yet unattained; to hear it at a little remove was to feel the presence of the departed, to enter into the very presence of the King. And this achievement, like any true work of art, was born of the culture of years, was in the true line of succession. Inheritances are not extemporized. The centennial song of Bridgeton had grown rich and ripe under the sun of a century.

Religious development, too, follows a type. The normal outgrowth of a strong New England characteristic is apparent in the part of New Jersey where towns bear the names of Fairfield, Deerfield, Litchfield, and Greenwich. It is natural, well defined, large, and unique. Even in the present organization of its life, the Church of Christ, of all names, in that region, bears the old saintly features that we revere and love. It is a true homestead. The pastors of to day follow the lines drawn by them of the old days, when Edwards and Tennent were missionaries, and Freeman and Kennedy were pastors. The old names go with the holy traditions, and Ogdens, Reeves and Potters bear places of trust in which their fathers served their brethren and honored their fathers' God. The roll call of to day is a record of families whose great honor it is that they have kept in the line of godly living and duty and faith. Would that no lower ambitions caught the heart away from the highest ends and hopes! No service to our age is nobler or more needed than that of a memorial service which calls the men of this day into the line of march with the best men of the days gone by.

It was an exceedingly successful celebration, and one of its elements of success was the arrangement of the services so that the final meeting in the new First Church in town at night should be a fitting climax. The masterly address of Dr. Hoge exalted our Church, but at the expense of no other. Our loyalty was not taxed with any loss of charity. All the good and kindly feeling of the day's assembly was embodied in the spirit of the closing address. In introducing the speaker, Dr. Murphy gave a brief history of the Log College, whose jubilee he so successfully managed three years ago. The voice of the night, as of the day, was Presbyterian, but the spirit of all was Christian. Charity, the love of men for Christ's sake, was supreme; the best of all, indeed, was the charity that thinketh no evil of another child or Church of God, whatever degree of love it cherishes for its own; nay, loveth all the more, for the love it bears to the ancestral faith and order.

The church of Bridgeton has done a service to the Church at large. The reverent commemoration of the old sanctuary is an object-lesson in a sacred duty. Any community honors itself by respect to its best and richest past history; any church having a historic building ought to hold it in the highest honor. Neglect is forgetfulness, a great sin indeed, but the cure is at hand. Honor the old churches, and the honor comes back to you! Revive the memory of the fathers in God, and the God of the fathers will not forget the children.

PROF. LLEWELLYN J. EVANS, D.D., LL.D.

By Professor E. D. Morris, D.D.

In my summer retreat on the shores of Lake Huron, I have just heard of the death, at Bala, North Wales, of my honored associate for twenty-five years in Lane Seminary. Having observed for some time, and especially during the past year, the gradual wasting of his physical energies, I have for some months been impressed with the conviction that the close of his useful life was not far distant. The two severe attacks of illness from which he has suffered since his voyage across the Atlantic, have done much to deepen this painful conviction. And yet, how great a shock it is to me to learn that the end has actually come, and that his vivid, winning, elevated personality has passed forever from my earthly vision!

It is impossible for me, at this moment of sorrow, to give any adequate expression to my personal sense of loss in the death of Professor Evans, or to attempt any description of the man as I knew him in the very close and tender intimacies of our seminary life. It has already been my privilege to perform the latter task, in part, in the formal action prepared by myself, adopted by the Lane Faculty, and read at the recent anniversary. What was said there, may be repeated with a deepened emphasis now that he has passed beyond the reach of our loving testimony. Doubtless, also, an opportunity will hereafter be given to myself, or some other official associate, to pay a more full and elaborate tribute to his memory. For the present, a few words must suffice.

That Professor Evans was a scholar in a very high and broad sense, is well known in general circles, but best known to those of us who had practical opportunity to test his scholarship in the familiar associations of the Seminary. He *studied*, studied year by year with an unwearying diligence, and the good fruits of such study were always hanging in their ripeness for the delight and profit of those who desired to taste them. The joy of acquisition seemed to me often greater than the joy of impartation, and yet he was always an earnest teacher, ready to pour his acquired treasure into every docile mind. He was a wide, varied, continuous reader along many lines of investigation, and though not a man of affairs, he always had opinions, carefully formed and well justified to his own mind, in almost all practical directions. The more you knew of him, the more impressed you were with the many-sidedness of his nature and attainments, and the readier to trust his judgment, whether on questions of scholarship or in matters of practical detail.

So behind the scholar always stood the man, simple in manners, modest as a child in his intercourse with others, a broad and generous lover of his fellow-men, but always loving truth and principle more than men, and ever ready to stand up as a granite rock against all meanness and all wrong. He lived so much apart from the world, that few knew how firm, how adamantine he could be when brought to face evil, or how his soul could flame out against selfishness, against artifice, against all dishonesties. Grace had refined and calmed, in a singular degree, his naturally fervid disposition, so that he sometimes seemed too placid, too gentle and serene, when some exigency appeared to call for just the opposite qualities. Yet there were occasions in which his loyalty to truth, his moral strength and power of rebuke, as well as the strange gentleness of the disciple whom Jesus loved, manifested themselves in him in forms which almost made you tremble. If ever a man loved the right as right, and was willing to fight or to suffer for the right, it was he.

I wish that I felt at liberty to speak just now of all that my deceased friend was as a Christian. Having listened for so many years to his religious instructions to the students of the Seminary, and to his wonderfully thoughtful and fervent and uplifting prayers, I could bear testimony to the impression of him as a devout and holy man, which will remain in me while life lasts. Dr. Evans was a very impressive preacher, not only for his power to instruct, which was extraordinary, but still more for the depths of spiritual experience revealed in his pulpit utterances. I presume that the last sermon which he ever delivered, was one preached in Welsh shortly before his departure, to the two Welsh congregations in our city, and rarely, if ever, have I listened to a discourse which took such hold upon me. Those who heard his address just before he left us, at the funeral of the son of his associate, Professor Smith, will surely never forget that almost inspired message. While they live they will remember his tone and manner, almost seraphic, as he uttered the closing words, "Alleluia, alleluia. Amen!"

But I fear that I might be doing injustice to one so worthy and so loved, if I should venture further on these spontaneous expressions of friendship and of affection. The overwhelming fact which sweeps across my mind, as I just now see a stormful cloud sweeping across this troubled lake, is that he is gone, and that our fellowship, which continued for a quarter of a century without a single break or jar, is now ended so far as this life is concerned. In the presence of this fact, I must be silent—silent, and in tears.

Huronia Beach, Mich., July 25.

Dr. John Gillespie gave the Second Church people of Newark, N. J., some fresh impressions of India and of the progress of missions on Sunday evening, as gathered during his recent tour of the world. He also preached for them in the morning.

THE CITY CHURCHYARD.

> [illegible] still the sleepers are
> Beneath the grass-green sod;
> And calm and sweet their slumbers are,
> Their souls at rest with God.
> Around, the stormy life
> Of thronged and noisy street;
> But heedless they of all the strife,
> Within their safe retreat.
>
> We need not mourn their lot;
> They do not ask our tears,
> Though they, long dead, have been forgot
> In passage of the years.
> The trees their shadows fling
> Upon the sleeping dead;
> And birds, as in the wild-wood, sing
> Above their hallowed bed.
>
> Beyond the reach of harm,
> All touch of fretting care;
> No sorrows vex, no foes alarm
> The quiet sleepers there.
> Ah! blessed, blessed dead,
> Asleep in Christ the Lord;
> They wait from Him, their living Head,
> The resurrection word.
>
> [illegible] the word shall fall
> Forth from the upper skies;
> And all these sleepers, at the call,
> From out their dust shall rise.
> And then what joy shall be;
> The sleep forever done;
> From thrall of death forever free,
> The life eternal won.

Poughkeepsie, N. Y. F. B. W.

THE TRUE TEACHER.

In Prof. Stearns' "Life of Henry B. Smith," of which Dr. Vincent has given us such an appreciative review in THE EVANGELIST of July 21st, there is a quotation from Dr. Smith's "Introduction to Christian Theology," which gives a striking description of his ideal of a Christian teacher.

"By some the office of a teacher of theology is limited to the mere explanation of a system, and the office of the student to the mere reception of the explanation. This is at war with the best good of both. It makes the student passive first and dogmatic afterwards, when not rebellious. The teacher ought, indeed, to have a definite system and teach it. But what is teaching? So imparting that the student may understand and receive what is taught into a *willing* mind. For this free discussion is necessary."

These words says Prof. Stearns, "ought to be written in letters of gold on the wall of every theological class-room." "The reverent but moderate and tolerant orthodoxy of Dr. Smith's pupils is the best vindication" of his method of instruction (Life of Henry B. Smith, page 152). "It is possible to entertain several different views," says Dr. Patton, in his address in memory of Dr. A. A. Hodge, (pages [illegible]) "of what a professor's function ought to be. According to one view, a professorship means an opportunity for special investigation and research, the results of which are communicated in the lecture-room to men who desire knowledge. According to another view, the academic lecture is intended to stimulate interest in the department to which it belongs. But it is not intended to be a substitute for independent reading, and that mastery of the [illegible] which only independent reading can give. According to still another view, the professor's business is to see that a certain definite body of truth is safely and securely transferred from his mind to the minds of those who hear him. He is not only, or even chiefly, to present truth that men may receive it if they choose; he is to see that they receive it." The teacher holding this last view of his function, "will succeed in incorporating the body of truth which he expounds into the mental life" of his students.

Is there any connection between such a theory of teaching as this and the oft-repeated boast, which surely must be a libel on the venerable institution, that "Princeton never originated a single new idea" (Memorial Address, page 35, Presbyterian Review, II., page 363), or that sacrifice of liberty and restricted idea of orthodoxy in which the father's words have received illustration in the recent experience of the son?

CHAS. L. CARHART.

Marlborough, N. Y., July 28, 1892.

NEW TRUTHS AS GOOD AS OLD.

A correspondent, writing from the banks of the Upper Mississippi, sends us a quotation which seems to have a special application to our times. Thus he writes:—

"One who bears a name long honored in our Church calls my attention to some old-time remarks of Dr. Holmes in his "Autocrat of the Breakfast Table" regarding truths new and old, which in view of the present situation, and especially of the position of our so-called conservatives, seem worth repeating; for are there not "good fish still in the sea"? and whenever a Simon Peter of to-day says "I go a-fishing," do not some of us always respond, "We also go with thee"?

"I find that there is a very prevalent opinion among the dwellers on the shores of Sir Isaac Newton's Ocean of Truth that salt fish which have been taken from it a good while ago, split open, cured and dried, are the only proper and allowable food for reasonable people. I maintain, on the other hand, that there are a number of live fish still swimming in it, and that every one of us has a right to see if he cannot catch some of them. Sometimes I please myself with the idea that I have landed an actual living fish, small perhaps, but with rosy gills and silvery scales. Then I find that the consumers of nothing but the salted and dried article insist that it is poisonous, simply because it is alive, and cry out to the people not to touch it. I have not found, however, that people mind them much."

DANIEL R. NOYES.

St. Paul, July 16, 1892.

FOR THE STARVING IN TEXAS.

A couple of notes on our table explain themselves. It seems that the unknown giver of fifty dollars already acknowledged was not a man, but a woman, who now adds to her former gift twenty dollars more. She writes:

"*Dear Sir:* When you noticed my contribution for the relief of the Texas sufferers, you were mistaken in the sex; it was from an old widow in her 8th year whom God has blessed with a competence which enables her, although not rich, to respond to such calls occasionally, besides contributing to all the Boards of the Church."

All honor to this generous-hearted mother in Israel, whose name we should give did we not fear to bring upon her an avalanche of applications for help.

Dear Dr. Field: Absence from the city has prevented the prompt receipt of THE EVANGELIST, and I first saw to-day, while taking clam chowder with my wife, your nephew's letter, with its appalling and distressing account of the destitution at his home in Texas. I said to my wife that our digestion of clam chowder, or of any other *menu*, would be improved [illegible] remembered those distant sufferers by an act of practical sympathy.

I enclose a postoffice money order on Stockbridge for $5, which please have collected and forwarded with other and larger sums, which I hope may be promptly forthcoming for the relief of the destitute and suffering.

Very truly, A. L. W.

Nantucket, Mass., July 2

Our Book Table.

DARKNESS AND DAYLIGHT; or Lights and Shadows of New York Life. A Woman's Story of Gospel, Temperance, Mission, and Rescue Work In His Name. By Mrs. Helen Campbell. With an Introduction by Rev. Lyman Abbott, D.D. Supplemented by a Journalistic Description of Little Known Phases of New York Life, and a Famous Detective's Thirty Years' Experiences and Observations. By Col. Thomas W. Knox and Inspector Thomas Byrnes. Illustrated. Hartford, Conn.: A. C. Worthington and Company. 1892.

The title page of this bulky octavo contains a good deal more information than is given above—a feature which to the experienced reader is not one of promise. In a measure, the contents bear out the portent of the title page—in external appearance they are sensational. The style is "newspaperese," and the running titles are very much of the order of "scare-heads." This is unfortunate, for the volume contains much of real value, and very little that the thinking public ought not to know. It is because men and women who think and who would very probably act upon their thinking, are likely to be repelled by these characteristics of the book that they are so much to be deplored. It is so very important that "half the world" should no longer remain in ignorance of "how the other half live;" it is so very essential to the best effort to alleviate the untoward conditions which exist among the "other half" that Christian workers should be thoroughly acquainted with all the work that is being done by other workers; that one cannot but regret that the very valuable material of this book had not been put forth in better form—in smaller compass, to begin with (for a book which weighs something like eight pounds is not a book to command readers), and in a more chastened style. Mrs. Campbell knows very well that of which she writes. Few people have the personal acquaintance with the subject which years of devoted labor have given to her, but articles which are perfectly adapted to catch the attention of the newspaper reader, are not what is needed in a book which might well have been a classic in the literature of philanthropy.

It is not to be understood that the sensational character of the title page and the literary style extends to the facts narrated. They are unquestionably true, and in general, they are selected with a due regard to proportion. In fact, the matter of the book is admirable, and it is, as has been said, precisely what every one ought to know. It is for this reason that one so experienced in the social side of religious work as Dr. Abbott, has been glad to write a preface, and that the book has won encomiums from large numbers of thoughtful readers, especially ministers. They, more than any other class of men, know how impossible will be the solution of the social and the religious problem until Christian people are perfectly familiar with the conditions under which their poorer fellow men live, the peculiar temptations which beset them, and the especial difficulties they have to encounter in the effort to live decent lives. This book, in spite of its superficial blemishes, will be a great help in this direction, and it ought to have a very wide reading. The illustrations, taken chiefly from flash light photographs, add much to the interest of the book, and the two smaller sections, by Col. Knox and Inspector Byrnes, presenting the subject from different points of view, are not without their value.

CLAIMS TO CHRISTIAN CONSISTENCY. By Rev. W. G. McKinney. Brooklyn, N. Y.: Press of Nolan Brothers.

The author of this book is a colored minister of education, who has recently been forced by ill health to give up the care of his church in Brooklyn. Those who know the peculiar temptations of the colored race, the result partly of temperament, but still more of the environment which for generations was theirs, will not be surprised that this thoughtful pastor is deeply concerned to urge upon the Christians of his race the importance of a consistent Christian walk and conversation. They are so emotional, they have been so little trained to carefulness in respect of moral standards; in the repression of their lives religion has been so much more a way of escape from the dull and commonplace of their narrow round than a rule of conduct in that small sphere; that the teachings of this modest little book are of all others those which they most need. To adapt it to the limited education of a large class of colored people, the author has wisely and very cleverly written the whole work in words of one syllable, and has thrown it into conversational form—a dialogue between a Christian and a skeptic. The monosyllabic style gives a certain quaintness, as of the sixteenth century, to the dialogue, yet the sense is seldom or never obscured for the sake of it; the good old Saxon words are perfectly intelligible, though *fond* be used for *favorite* and *put forth* for *utter*. As to the teachings, they are practical and in no degree extreme. The little pamphlet ought to have a wide circulation, and it is especially to be commended to those who are interested in colored people's churches, or in mission work among these people.

YOUNG LUCRETIA AND OTHER STORIES. By Mary E. Wilkins. Illustrated. New York: Harper and Brothers. 1892.

No one needs to be told what Mary Wilkins's short stories are like—how simple, how homely, how tender, how shrewd, how full of sympathy with children and old maids and hard-worked mothers and men of narrow lives, and all other sorts and conditions of New England country people of these and older times. In the present collection there is one little fairy story—The Persian Princess—which is so marvellously in keeping with the quaint old New England pictures, that one gains a flash of insight into the secret of the charm of The Arabian Nights and all Folk Lore tales: they, too, were the humdrum realities of life to the people who first told them, and, like Mary Wilkins, those people knew how to tell them.

THE CITY OF THE SEVEN HILLS. An Illustrated Poem. By H. Grattan Guinness, D.D., F.R.A.S., F.R.G.S. New York: Fleming H. Revell Company. $1.

The author, well known for his zealous evangelistic work, is profoundly convinced that the Church of Rome is the Mystery of Iniquity, the source of incalculable evil to the world. The poem in which he gives utterance to this belief, is the product of years of experience in Roman Catholic countries and of much study of the annals of martyrdom, acting upon a vivid imagination and a great power of sympathy. Mr. Guinness lacks the poet's art, but the intense conviction of his work will make it popular with those who share his views.

CHURCH AND STATE IN NEW ENGLAND. By Paul E. Lauer, A.M., Fellow in History, Johns Hopkins University. Johns Hopkins University Studies in Historical and Political Science. Tenth Series, II. III. Baltimore: The Johns Hopkins Press. 1892. 50 cents.

A careful study of the genesis of the Church establishment in New England, with the growth of the causes which led to disestablishment, and finally to entire religious freedom. The Pilgrim Fathers were Separatists, and the body to which they belonged, the "Brownists," was the first in modern times to dream of the possibility of a Church which was not a part of the State. The Puritans, who shortly followed them, were, however, like the great majority of men of their time, convinced that the Church could not flourish independent of the State. The Pilgrims at Plymouth were not long in accepting the position of the Puritans at Salem in this regard, as on the other hand the Puritans soon adopted the democratic government of the Pilgrims. Rhode Island was the only one of the New England Colonies which never had a State Church, and in Rhode Island Catholics were probably disfranchised. The development of religious liberty through the 17th, 18th, and 19th centuries, is carefully traced. Toleration of "Dissenters" came slowly, and when it came, it was due nearly as much to a falling off of interest in religious things as to a growth of true liberality. After the Revolution the question gained much in importance. "Dissent" had become strong, and a struggle more or less severe set in. By 1819 all the States, except Massachusetts, had abandoned State government of the Church, but in Massachusetts it was not until 1833, after the Unitarian struggle had rent the Church in two, that the Bill of Rights was amended and the ancient policy inherited from England entirely abandoned. The study is carefully made, and brings out many points of historic interest.

ONCE HINDU, NOW CHRISTIAN. The Early Life of Baba Padmanji. An Autobiography. Edited by J. Murray Mitchell, M.A., LL.D. New York: Fleming H. Revell Company.

This deeply interesting little book was written in Marathi by the Hindu convert whose story it narrates. It was translated into English by a native (East Indian) friend of the author, and Dr. Mitchell, in editing it, has taken the greatest pains to leave the native sentiment untouched, so that one sees all that is here told from the native point of view. This greatly adds to the value of a little book which ought to find a place in many Sunday-school libraries. In his introduction, Dr. Mitchell makes a strong presentment of the need of a native Christian literature for India. Now that education is becoming popularized, the people must have reading matter. Translations of English classical religious works, made by foreigners, will not meet the need. What the people want is books written from the Indian point of view. It therefore becomes an important matter that educated converts be encouraged to write and that the means of publishing their writings be provided.

THE LETTER OF INTRODUCTION. By William D. Howells. New York: Harper and Brothers. 1892.

This is one of the parlor plays which Mr. Howells does so well. Realistic, we call them, and fancy that the secret of our enjoyment is that they are so absurdly true, the characters so ridiculously like the men and women we all know. In point of fact, the secret is only half what we think it is: the truth is only in the form, the absurdity is the fact which charms us. Mr. Roberts and Mrs. Campbell are as bald caricatures as Micawber and Mrs. Nickleby; the Englishman is just about as true to life as Mr. Jefferson Brick. Their conversation is simply impossible; the whole power of the little play lies, as Touchstone would say, in "If." *If* such people ever could exist, and *if* they managed to get themselves into the pickle here supposed, they would assuredly talk and act like this. There is "much virtue in If."

SIX BOOKS OF THE ÆNEID OF VERGIL. By William R. Harper, Ph.D., President of the University of Chicago, and Frank J. Miller, Ph.D., Instructor in Latin in the University of Chicago. New York: American Book Company. 1892. $1.25.

Professor Harper has here applied his inductive system in such a way that the student must be dull indeed who fails to get some feeling for and apprehension of the poetry of Vergil, and perverse indeed who does not learn as much of grammar, and as exactly, as by the old mechanical method. The book is delightfully made. Such clear type, smooth paper, and fine illustrations would have made the Dominie Sampsons of a former generation rub their eyes to see if they were not dreaming. The notes and introductions are sensible and intelligible, and there is a good map, with the pathway of the wanderings of Æneas plainly marked thereon.

PUBLIC LANDS AND AGRARIAN LAWS OF THE ROMAN REPUBLIC. By Andrew Stephenson, Ph.D., Professor of History, Wesleyan University. Johns Hopkins Studies. Ninth Series. VII.-VIII. Baltimore: The Johns Hopkins Press. 1891. 50 cents.

The more history is studied, the more the life of the people comes into prominence, and princes and their armies retreat into subordinate places. Especially is it seen that agrarian movements lie at the very foundation of history, and in no case more largely than in that Roman Constitutional History, which is fundamental to nearly all the institutions of the modern world. The monograph, though not intended for popular reading, will prove valuable to students.

CHARLES H. SPURGEON. His Faith and Works. By H. L. Wayland. Philadelphia: American Baptist Publication Society. $1.25.

The surprising number of biographies of Spurgeon which have already issued from the press is a strong testimony to the wide extent of the great preacher's influence. The last word has certainly not yet been written about him; the biography which shall become the standard is yet to be produced, but each new compilation of well known facts shows some new point of view from which this many sided man is to be seen. Dr. Wayland writes especially for Christian workers, and his book is one which will give new inspiration and real help to many who are ardently desirous to spread the Gospel of Christ. The book is fully illustrated.

MERRILL'S ENGLISH HISTORY. For School and Home Use. By George Curry, Late Master of the Charter House School, London. Edited by William J. Rolfe, Litt.D., Formerly Head Master of the High School, Cambridge, Mass. New York: Charles E. Merrill and Company.

This little book, which has met with a phenomenal success in England, has been revised for the use of American children. The style is simple, and the method modern; that is, one gains some knowledge of what the people were doing who were not engaged in cutting off one another's heads or shooting one another.

XUM

A LESSON OF JEWISH HISTORY.

A Sermon by Rev. Thornton A. Mills, Ph. D., [illegible] of Wilkes Barre, Pa.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."—Deuteronomy xxx. 19.

We are told that Frederick the Great once demanded of his chaplain an argument for Christianity in two words, to which the chaplain replied, "Sire, the Jews." This wonderful nation to whom the words of our text were addressed, has indeed been the marvel of the world throughout all ages. Its antiquity is very great. In our own country we know hardly anything of what happened four hundred years ago. It yet lacks many months of being four hundred years since the first light was seen from the ship of Columbus as it approached our shores, and if we turn to other lands, those of which we have longer record, we find the same dearth of knowledge about the early days. Beyond a comparatively short period, we know nothing of them. If we go back one thousand years, we know almost nothing of Britain. We pride ourselves upon our descent from our fatherland; we look back to Great Britain as the mother country, and yet if we go back to the ancient history of Great Britain, we only know that at one time it was the home of barbarous tribes; and the same is true of France and Germany. Long before Romulus and Remus were nourished by the wolf on the hills where Rome was afterward to rise, the Jews had existed as a triumphant nation. Long before the history of India or China began to be at all known, farther back even than the most ancient records of Egypt or Assyria, we have the authentic history of the events by which the Jewish nation was formed.

From the very beginning, down to this day, they have been a nation by themselves; their antiquity separating them from all the nations of the world as a marked people. Their indestructibility is also a marvel of all people. Other nations have passed through the experiences that have fallen upon this people, and all have been destroyed in one way or another—their lands have been overrun by foreign conquerors, they have been carried into captivity, and have become amalgamated with their conquerors—as in England and Germany, where the original races are no longer separate peoples. Take that land from which we trace our own descent, who is there that can boast of pure English blood? What, indeed, do we mean by English blood? If we go back a few centuries we find Romans, Saxons, Danes, Norwegians, Scandinavians; then earlier we find the land overrun by Vandals and Goths; earlier still were the ancient tribes of Picts and Scots. Or if we come down to later days, we have a final fusion of the races by the Norman invasion, and this is the England that has existed ever since. But when you talk of English blood, what do you mean? Do you mean Pict or Scot, Saxon or Dane, Norwegian, German, Roman, Norman, or what do you mean?

But the Jews have been a nation by themselves. From the very first, God has set them apart as a people of His own to maintain their nationality indestructible. They have been carried away into captivity time and time again, and yet they are to-day a nation by themselves. Their land has been overrun by foreign hordes, and yet they are as distinct a nation as when they went forth across the Red Sea. They have been, and still are indestructible, scattered again and again, and yet never intermingling with their conquerors; found everywhere that man can tread, and yet always separate and distinct from the people with whom they have settled. Never has there been a nation with such a story. By their indestructibility, by their preservation of national ties, by their national pride and national characteristics, they are distinct from every other nation of the world.

As we go deeper into their history, we find other things that separate them. They have been the source of all Monotheism. How much monotheism is there in the world? The Jewish religion, the Mohammedan religion, the Christian religion comprise it all. There has never been a single village, a single community, however small, that has worshipped one God, that did not derive its ideas of monotheism directly or indirectly from the Jewish writings.

Another characteristic which sets them apart as indeed peculiar from any other people, is the fact that their history was written in advance. I have already called your attention to the meagerness of authentic history. We know nothing of the United States four hundred years ago, we know almost nothing of England a thousand years ago, and so when we try to write the history of any of the other nations of the world, we find their early records are covered over with mythology, legend, and tradition. It is impossible to separate the true from the false. We do not know in this day whether there was a William Tell or not, and farther back, in the dark ages of obscurity, lie all the records of all the nations, except this Jewish nation alone.

If it is so difficult to write history after it has happened; if it is so nearly impossible to write an exact history to-day even of our last Civil War, the records of which are so abundant; if so many questions arise that involve the accuracy of the record, what do we think of a history that was written centuries, and parts of it thousands of years in advance of the events which it records?

It is difficult to write history after it has occurred, but here is a nation whose history was written before it occurred. We have it all summed up in two great principles which Moses laid down: that obedience to God brings blessing, but that disobedience will be followed by trouble and disaster.

This is the great thing which separates the Jews from every other nation in the world, this more than the fact that all monotheism has sprung from them, or their antiquity, or that their nationality is indestructible. They have been marked by these characteristics as a peculiar people, because in their history is taught the great lesson of man's accountability to God.

The two principles on which are founded Moses' law, and all law, are the principles of promise and reward for obedience, of warning and penalty for disobedience.

Involved of necessity in these two things as they are brought out in the history of the Jews, is the Messiahship of Jesus Christ; but I call your attention to this subject this morning, not to prove that, although the facts cannot be otherwise explained, but in order that you may realize that God has made man accountable to Him, and holds man responsible for the way in which he keeps or violates His law.

In the first place, then, what about the promises and rewards for obedience. If we go back to Moses and the Jewish law, we find, "If thou shalt keep this law, then shalt thou be rewarded."

We come down to the days when Jeremiah and Isaiah were warning the people and threatening them with the punishment that was at hand, when Ezekiel and Daniel joined their voices with the other prophets, and told of the destruction that was near, because they had set themselves against God and turned away from His law. What do we learn from these things? Not only that the prophets spoke of the destruction of Jerusalem by Nebuchadnezzar, not only of the captivity of Babylon, but we find reference to the day when they shall have learned a lesson from their punishment, when it shall have worked out an equivalent in their character, and then we find a promise that they shall return to their home at last.

We find these promises, and in them we find the very details of their history written in advance. We notice, in those days the prophets were speaking of what has not yet been entirely fulfilled, but is even now spread abroad before our eyes, in the very process of fulfillment.

As they hardened their hearts and fell away from grace, the day surely came when an apostasy exceeding everything that had preceded it, an apostasy the very height and depth of infamy, was accomplished by this nation. It is for this that the tribulations of the centuries have fallen upon them. It was foretold that they should take Him that was to come from God, their Redeemer, and crucify Him, put Him to death by their impious hands, rejoicing in His destruction. Following upon the prophecy of their apostasy, we find the prophecy of the punishment that fell upon them. They were told that they should be subjected to foreign powers, and most remarkable, that their subjection should be to powers that were not then known, they should be subject to "a people that were not a people," to a people that "had not been born." And thus it has been that when they have perished in Roman dungeons, when they have suffered on the rack in England, when they have borne misery that fell upon them in Poland and Germany and in Russia, they have exemplified over and over again this prophecy that their punishment should come from nations that were not then born.

They were told that they should be dispersed into lands that were known and were unknown, that they should be found wherever the foot of man had trod, in countries of which they knew nothing. They were told that no matter where they were they should suffer tribulation and sorrow. How truly that has been fulfilled!

They were told that their numbers should diminish until they should be in the sight of God, compared with other nations, hardly a handful, and up to one hundred and fifty years ago the census records of the Jews show a population growing ever less and less, smaller and smaller.

They were told that wherever they should go, they should be a by-word and a scoff, and even in free America, even in our own land of liberty, they have been debarred from privileges that have been freely extended to others. The doors of hotels have been closed against them, places of amusement have refused to allow them admission, they have been outcast from social relations, and as regards commercial transactions a by-word of infamy. Is it wonderful that they have made attempts to return to their own land? It was foretold that they should make many attempts to rebuild the walls of their own Jerusalem, but it was also foretold that these attempts should end in failure; and every scheme of colonization up to the last few years has been an utter failure. The Jews have sometimes gone back in numbers to Palestine, but they have wandered away again.

Napoleon attempted to unite the people together in every land under an international Sanhedrin, but his plans miscarried. Railroad after railroad has been surveyed, and the world has been told that Palestine was to be opened to travel, but the first whistle has not yet been heard within the walls of Jerusalem, although we are told that the day is very near at hand. Up to the last few years there has been failure, failure, failure, as was foretold by the prophets, in every attempt to return the people to their own country.

You would think that this people, despised of all nations, would indeed cling to their God; and we are told that they shall cling to their God, and shall at last be returned to their home. But the prophet said that till then their religious condition should be different from anything that they had ever known before. The prophet tells us that they shall be without priests, and to-day they have a rabbi but not the priest. They were told that they should be without an image, and they have neither temple of God nor idol of the pagan; that they should be without teraphim, and so completely is it lost, that we do not even know exactly what it was; that they should be without sacrifice, and throughout the world to-day the smoke of the morning and evening offering upon the Jewish altar rises not, the fire has gone out, and so it has been for centuries.

We are also told that the land itself should be desolate, and behold, the ancient wealthy towns are depopulated, the people are gone, the walls are fallen, the vineyards are in disorder, and the country has become desolate indeed. Barrenness was to come upon it, and for more than five centuries that "latter rain" upon which the fertility of the land depended was lacking. It was to be the home of robbers, and for centuries it has been unsafe to travel through it, except with a guard of Arabs to protect from the bands of marauders that rush through the valleys down from and back to the hill sides. We are told that Jerusalem should be laid waste, and its walls are fallen, its magnificence is gone, it is no longer the holy city of the Jews. It is the city towards which they turn their eyes with longing, but not the glorious city which they loved. There is the very abomination of desolation told when Pompey and his band of officers went through that veil, through which the high priest himself could go only once a year, and profaned the very holy of holies; and to-day as you approach the city in the place where that temple should have stood, you catch the glittering rays from the shining dome of the Mosque of Omar, a building erected to the worship of a God to whom is attributed the approval of the most bloodthirsty cruelty the world has ever seen. Not an item has been unfulfilled of this history written in advance.

Prophecy has told also of that time when the Jews should have learned the lesson God meant to teach them, when out of their punishment they should be ready to return to God and should be prepared by their dispersion and the circumstances under which they were placed for the greater honor which should come to them. We are told of the new covenant, of the law to be written in their hearts, and that in that day the schemes of return should not be a failure, for the land should be repopulated, that the fields should be recultivated, and it should be the home of a nation that should be felt for its power throughout the world.

As the details of their punishment are foretold, so also are foretold the details of their blessing, a blessing which has already begun to be fulfilled, and whose completion may be very near at hand. We turn to the prophecies and learn not only of the disasters that fell upon the nation, but also of the blessings that were to come. We learn that after their cup of punishment should be filled, a day of emancipation should come, and they should be given the liberties and privileges of the nations amongst which they dwelt. This promise is already in process of fulfillment. Only about one hundred and fifty years ago the very first steps were taken towards the civil emancipation of the Jews in any country whatever, and since then, it has been rapid in many countries.

We are told that the wealth of the nations should be transferred to them. Is it not true? We have read of the flight from Russia of the Jews on account of their persecution, and we have read also of the horrible famine in Russia, to relieve which you have perhaps sent money in common with others. Do you know that this famine which has fallen upon the peasantry of Russia is largely because the wealth of Russia has come to be in the hands of the Jews, and the Russian Government, by making laws that rendered it impossible for the Jews to obtain any adequate security for their loans, has made it impossible for the people to obtain the money they need? The wealth of Russia, having gone largely into the hands of the Jews, she has set herself against them, and they have left the country, taking their money with them. Who are the largest bankers of our own land and of the old world? Read the list of strong houses in any financial paper, and notice the Jewish names. The Jews stand to-day with their hands on the purse strings of the nations; the wealth of the nations has come within their control, and not even a government loan can be floated without their consent and aid.

Not only were they to obtain wealth, but the prophet tells us that they are to become eminent in every department of learning. Look to-day upon the question of education. Where do we send our children if we want them to have the broadest and widest possible education? We send them to Germany. And there the chairs in the prominent universities are, many of them, filled by Jews. I do not mean they are all Jews in the practice of their religion. Some of them are apparently Christians, and some of them have apparently no religion, but the Jew by birth, in far larger proportion than any other nation, controls the highest education of the world at the present time, and the number of eminent Jewish professors continues to rapidly increase.

He controls the commerce of the world to-day, by virtue of his control of the wealth. He controls the politics of the world, not only by his control of the wealth, but by his influence upon the press. You do not hear much of it, but many of the most prominent papers in our own and other lands, and much of that press that moves the opinion of the world is in the hands of Jews by birth, and none have attained positions of greater political influence and power than have Jews. In wealth, in commerce, in press control, in politics and education, the Jew stands to-day in the front rank.

We are told, that after their diminution, there should be a marvellous increase in this nation. About one hundred and fifty years ago their number had become so small that there were very few of them in comparison with the other nations of the earth. Since that time, however, there has been a great change. The recent census returns of the world show two things, a larger birth rate and a smaller death rate than any nationality on the face of the earth. That is true in Russia and in Poland where they have been so persecuted; it is true in England, in Germany, and in the United States. And within the last fifty years they have doubled their numbers, we are told, several times.

The prophets said, too, that they should be a peril to all the nations of the world amongst whom they should dwell. What are the perils that meet us to-day? What are the perils that are sapping the very roots of the [illegible] but that insidious rationalism that [illegible] God to one side, like a carpenter [illegible] house and has nothing to do with it [illegible] pletion? Is there any more deadly [illegible] ituality than this rationalism? [illegible] study the authors of this rationalism [illegible] read the books which are the [illegible] standards, you find that the writers [illegible] disseminated these views most [illegible] books are most influential, are Jews [illegible] Spinoza was both the first and the most influential.

What are the special perils to the governments of the world? Is there anything more deadly than Nihilism? Read the [illegible] come to us from Russia, and you [illegible] one sense Russia is justified in [illegible] the Jews, for the Jew is the originator and active fomenter of Nihilism. It is true Russia has brought it upon herself, it is true that by her persecutions she has left no other course, and so, in all these assemblies that have sent out their deadly influence among the people, you find the controlling spirit is the spirit of the Jew.

What is it that attacks our social [illegible] what peril rises among the civilized nations that threatens our commerce, our civil government, and our social habits? Is it not Socialism, with which are allied some of the most impious evils of the world? And the socialistic writers that have exerted the most influence, have been Jews. Socialism has been upheld by Lasalle, Marx, Bibel, Liebknecht, and other Jews. I would not have you understand in alluding to these that they are all of the Jewish religion, but of the Jewish nationality; then too, even their infidelity is used of God for the punishment of the nations that have abused and persecuted them.

We read the prophecies of their restoration, that the days should come when Palestine should be repopulated by them. Did it ever occur to you that the Berlin Congress of Nations was settling the question that the Jew should have Palestine again when it decided that the Turk should be made to respect the rights of the different nationalities in their own land, that Bulgaria should be for the Bulgarians, as Egypt is now for the Egyptians, Roumania for Roumanians, and Greece for the Greeks? Do you not see that the outcome of that principle is that Palestine must be for the Jews? Do you not see the Turkish Empire hastening to its doom as you read of their recent persecution of Christian missionaries and the awakening indignation in Christian lands against the Turk? Do you not see signs herein of the hastening of the day when the Turk's rule and profanation of Judea shall be at an end.

But this is not all, we see that the schemes of repopulation and colonization of Judea have prospered within the last ten years. It has been dotted over again with Jewish colonies and within the last five years the latter rain, which for five hundred years was withheld, has returned upon the land, and to-day, its hill sides that were bare are covered with luxuriant vegetation, its valleys smile again beneath the green that adorns them so well, and all assures us that the Jew is coming back to his own land of long ago.

Then consider the railroads. There have been companies organized again and again, and all have failed till now. But the iron is laid almost, if not quite, to the very borders of Jerusalem to-day, and it will be possible for some of the tourists who go there this summer to cross the land from the sea to the Holy City itself in a palace car.

We read of these things, which until to-day have never been fulfilled; we read of them in this history written hundreds of years in advance, and we look about and are startled as we see these prophecies being fulfilled in this day, under our heedless eyes.

With all this, we are told that the restoration shall not be completed until the people return unto their God. Jewish missionaries are scattered now wherever there are Jewish communities, and there is no missionary work in the world that is making faster progress than the work in Jewish communities. Have you heard of that work in our own city of New York, where two years ago a young rabbi, who was persecuted because he had given up his religion and had come to trust in the Lord Jesus Christ, came from Poland. He began services in the DeWitt Memorial Church. [illegible] tended his first service, sixty his second, and [illegible] these days the spacious rooms are thronged by hundreds of Jews on Saturday afternoons. More than 15,000 copies of the New Testament have been given away to the Jews, who have promised to read them. Many of them read it every day; they carry it on their persons, they are fascinated by it, there is no novel that has ever laid hold of the imagination of the people as this book has laid hold upon the imagination and intellect of the Jews in that city. They are coming out in considerable numbers to accept the truth of this Gospel and Jesus Christ as their Saviour.

Within the last year there have been more than a score received into membership of churches in New York City, and in addition to that, there are hundreds more that would have been if they had been of any other nationality. But the New York churches hesitate to receive them. Why? Because they know that they must pass through a fearful persecution for Christ's sake if they forsake their religion, and the churches fear they will not remain firm. This persecution comes from all sides, by both the Jews and the Christians.

Would you have one work in your store, or stand behind your desk? Would you have one as a confidential clerk? And these converted Jews are cast out from their homes, their people will not speak to them, they are discharged from their work by those who have them in their employ, and are turned out to suffer; the Christian people have not yet learned of the case enough to respond to their needs, and they pass through persecution like thousands of Jews in days that have gone by, and yet they are faithful to the Lord.

These things are wonderful, but there is something more wonderful. A Jewish rabbi in Russia, was sent to the Holy Land to see about organizing a colony. He passed over that land, and as he saw its desolation, as he saw the fulfillment of the prophecies which I have recited, the thought came to him that it was an exact fulfillment of the prophecies in which he had been trained. Rabinowtiz returned to tell his people that the Messiah had indeed come, and that this must be a day of sackcloth and ashes and repentance for their sins, and prayers that God would forgive them the sins of their fathers, which they are perpetuating by the sin of their unbelief.

Since then, others have followed in his footsteps, and there is arising amongst the Jews of Russia, Germany, and Poland, a type of Jewish Christians: not recognizing, indeed, as we would have them recognize it, all the divinity of Christ and His spiritual salvation, yet prostrating themselves before Him as Messiah, and receiving Him as the One who is to be their Deliverer.

What do these things mean? The last days are at hand. The end of this dispensation approaches. The prophecy must be near fulfillment of the time when the Lord shall be [illegible] own, and [illegible] that have [illegible] their [illegible] upon an earthly [illegible] that will be followed by an eternal [illegible] of the nations that set themselves against God and against His people.

What ought we to learn? Verily, if these things were done upon Israel, [illegible] verily, if they suffered as they suffered and suffer still, what hope is there for us, if in our acknowledgment of the truth as it is in Jesus, if in these days and this land of an open Bible and a free Gospel we live in rejection of God? Have we not learned of man's accountability in the lessons of warning and punishment? Their doom is certain, and if it fell upon Israel, how much more upon the men of this day, if they turn away from the greater light, nay, if in the face of that greater light and in the knowledge that Jesus Christ is the Saviour, they still spurn Him, living in rejection of Him and in disobedience to His commands? Have we not learned the lesson, too, that if God bore so long with his people, and even now is beginning to reverse the book of fate, even now is beginning to write a new page of blessing for them, can we not be sure that our only hope is repentance, that now is the accepted time and now the day of salvation, and that we ought to receive Jesus as our Messiah and to yield to Him our hearts and our lives? Oh, how earnest we should be for the spread of the Gospel, how anxious, before the day of wrath shall come upon us, how anxious we should be to reach those still unsaved, and to send the preaching of Christ Jesus into every darkened community. Therefore, let us be warned and turn to the Saviour, let us be encouraged and seek the Lord, let us be strong and go forward in our work, for the day of the Lord is at hand, a day of vengeance upon those who have set themselves and do set themselves against Him, a day of rapture and blessedness for those who long for His appearing, and are waiting for His coming.

Can we read this history of this wonderful people, can we turn our thoughts to these things, and then go on in a life of worldliness and of sin as if there were no judgment? "Verily, not one jot or tittle of the law," our Saviour said, "shall pass, till all be fulfilled." Wherefore, as is set before us both life and death, good and evil, "wherefore choose life, that you and your seed may live."

Line and Precept.

"But for some trouble and sorrow, we should never know half the good there is about us."

The true strength of every human soul is to be dependent upon as many nobler as it can discern; and to be depended upon by as many inferior as it can reach.—Ruskin.

The golden beams of truth and the silken cords of love, twisted together, will draw men on with a sweet violence whether they will or not.—Cudworth.

Be honest, then, be loyal; above all be sensible and loving, for all these things contribute to the glory of earth and the peace of heaven. —J. Ll. Jones.

In the minds of most men, the kingdom of opinion is divided into three territories,—the territory of yes, and the territory of no, and a broad unexpected middle ground of doubt.— James A. Garfield.

WOMEN'S BOARD OF FOREIGN MISSIONS,

53 FIFTH AVENUE.

However lazy a time of year this may be to New York, in general, it is certainly not so at the Mission House. It is the season of coming and going, and hardly a day passes that missionaries, either just arriving or soon to depart for their foreign work, do not visit the rooms.

Last week Mr. and Mrs. W. L. Swallen and Mr. and Mrs. S. F. Moore, under appointment for Korea, were there. Miss Nassau, returning to her beloved work in Africa, with Miss Babe, who goes with her to begin her own career, quite undeterred by the long and trying experience of her companion. Also Miss Palmer, soon to go to Japan, was there, and most touching were her words of simple and earnest consecration as she stood before the [illegible]. Her friend, Miss MacAfee, was with her, both from Park College, Missouri, that noble school of missions, which has its representatives scattered in many mission stations throughout the world. Whenever it is possible, a little farewell meeting is held with those about to depart, if only a brief prayer, committing them to the care of the One who has promised to be with them always, and a warm hand clasp from the friends and officers present.

From Persia come the cheering letters [illegible] of Mrs. Van Hook from the Girls' School at Tabriz, and Miss Dean from Fiske Seminary in Oroomiah. How blessed that school has been in its teachers: Miss Fiske, whose faith and works were its beginnings; Miss Rice, whose twenty-three years of service have been since followed by her prayers, without ceasing, and Miss Dean, who has completed her twenty-fourth year of service there. Such faithful teaching must tell in character building and the spiritual development of the Nestorian women of the last fifty years. The school is now in charge of Miss Medbury and Miss Russell, who have been there less than a year. Inexperienced shoulders for such heavy burdens, it would seem, yet they are both brave and efficient in carrying on this important work.

The Oshana Band is another interesting feature in the Oroomiah mission, as being entirely carried on by the natives. It began in this way: A young man named Oshana, of good family, position and attainments, was converted. He had before been conspicuous for his [illegible] and [illegible] self appreciation. The [illegible] of the change was manifest to the people [illegible] him after he had learned to compare himself with his Saviour. He abased himself in every way, even confessing past sins in a way that made his family ashamed of him. But nothing was too great or too small for him to do for Christ. His conversion was followed by many others, among them two doctors, who trained by Dr. Cochran, had yet failed to know the Great Physician. These converts, perhaps fifty in all, in their new love for Christ and for souls, determined to give their lives to Christian work. They refused to take any help from the mission funds, but by self support and the gifts of their friends, have been going about preaching and teaching, like the disciples of the early Church, the Lord being with them. That such workers can be raised up from a people seemingly weak, vacillating, and undisciplined, shows that the labor there is not in vain in the Lord.

A goodly party of young missionaries are to sail for Korea within a few weeks, and eight others, both old and new, sail for Persia in September, unless cholera reports are too forbidding.

The Board of Foreign Missions has received a great acquisition to its working force in Mr. W. Henry Grant, who with his knowledge of mission fields from his recent travels, is willing to devote much of is time at his own expense, to work among young people. He is a loyal Christian Endeavorer himself, and there ought to be a grand rally for missions from their ranks around such a leader.

The Religious Press.

The Southwestern Presbyterian commends the [illegible] action of the Portland Assembly [illegible] in favor of unfermented communion wine, contrasting it with the sounder position, as it believes, taken by its own Assembly, lately in session at Hot Springs, Ark.:

We believe our Assembly made a wiser, because a Scriptural decision, as it certainly was, under easier circumstances: That wine (that is, the fermented juice of the grape) is the proper element, but did not pronounce the ordinance invalidated by conscientious use of unfermented grape juice. Possibly it would have been better to have made the first deliverance only, and left the extent of lawful departure from the original prescription to the individual and Sessional and church conscience. At any rate, we are proud that it cannot be said of our Assembly, "that they could not resist the temperance current," or, for that matter, any popular movement, nor this *mutatis mutandis*: "Against the rule prohibiting applause, it burst out into the most tempestuous applause of the sessions, continued through the speech of Judge Saylor on the same side, which showed so clearly the feeling, that very little more was said, and the vote being taken, if there were many opposed to the unfermented wine endorsement few had the courage of their convictions.' That of his fellow presbyters by a "member"! Descendants of Covenanters and Puritans, overawed by the popular clamor of a noisy majority into failing to express their convictions by their vote."

The New Haven News comments on one of the sad incidents at Homestead, The Punishment of Iams, in his judicial vein:

The general impression throughout the country, when the news of the punishment inflicted upon Private Iams by Lieutenant Colonel Streator of the Pennsylvania National Guard was [illegible] condemned by a summary or drumhead court martial. [illegible] responsibility of the Lieutenant Colonel [illegible] afterwards approved by the commander of the division.

Such language as Iams was guilty of, repeated again and again when he was asked to retract, constituted a serious crime under military law—that of treasonable sedition. His persisting in it when told to retract was mutinous as well. In military government the emergency presented by these facts calls for the sharpest and most decisive measures. Though martial law has not been declared at Homestead, it has a quasi enforcement there. It is admitted that the punishment inflicted upon Iams has plenty of precedent in military practice, though many newspapers and some military men protest against its extreme cruelty. But justice itself is cruel, from the point of view of those who sympathize with its victims. On the other hand, large numbers of military men who have held responsible positions in actual warfare, uphold the course pursued by Lieutenant Colonel Streator.

It would not do to encourage punishments as cruel as that of Iams except in cases of the most serious provocation. It seems to us that the occasion in question was of that kind. The national guardsman should be the embodiment of the spirit of order and patriotism. The moment the standard in this respect is relaxed, there is danger to society and the State. The importance of these considerations should be taken into account in judging of the necessity of punishments of this character.

The Canada Presbyterian is a little out of patience with Premier Sir Oliver Mowat, a portion of whose recent speech at the celebration of the one hundredth anniversary of the establishment of the provincial government of Upper Canada, was a carefully prepared argument against annexation to the United States, as if that matter had already become one of the burning questions among our northern neighbors:

Had Sir Oliver merely indulged in a rhetorical flourish or two, it would have been the most natural thing imaginable, but this argument was written out in full, with all the care he used to bestow upon one of his chancery decisions, and he went over the points just as he used to go over the points of his cases at the Equity Bar. The Premier must take a more serious view of the annexation question than that taken by the great majority of Canadians. . . . With all due deference to Sir Oliver Mowat, avowed and [illegible] advocacy of annexation or even a concealed desire for political union with our neighbors, is not the chief danger to which Canadians are exposed at the present time. The tendency to adopt in both Church and State the worst features of the American Republic—the features the best people there are trying to get rid of—is a far more dangerous thing than an occasional [illegible] in favor of annexation. Can any man with his eyes open deny that some of the evils that sorely afflict the American Presbyterian Church are taking a strong hold in ours? The practice of [illegible] by a change of pastorate is distinctively American. No such thing is known in Scotland or Ireland. Unseemly scrambling for city pulpits is also mainly American, and so is the utter disregard of order and authority in the method of getting supply. Worship of rank is British, but worship of the almighty dollar is American. That phrase, "large and *wealthy* congregation," is suggestive. Even in judicial proceedings in the American Church a minister's standing is sometimes measured by the size and wealth of his congregation. Do we never measure ministers by the same standard? A year ago there was a revolt in the American Church against concentration of powers. Will any Presbyterian with his eyes open say that power in the Presbyterian Church in Canada is not going by leaps and bounds into the hands of less than a score of men? We do not know how the land lies in the other Canadian Churches, but so far as the Presbyterian Church is concerned, we are imitating the worst features of American Presbyterianism rather than its good ones.

The Independent refers to certain indefinite reports about the discovery of the key to Hittite inscriptions by a German scholar. It says:

The name of the scholar referred to is Peiser, a young man who has made something of a battle in the field of Assyriology, but he is a new hand at Hittite inscriptions. From an advance copy of his little autograph volume on the subject, just received, we can inform our readers that this discovery is by no means so certain as would seem to be represented. He has no other keys than those already known, of which the only bilingual is the silver boss of Tarkondemos. To the suggestions and identifications of Professor Sayce he gives very slender credit, and begins over again by showing that however the characters on the boss may be arranged, one character is certain, that for *mi*. He then turns to the clay impressions of Hittite seals found by Layard, and which were treated long ago by Lenormant, and finds on two of them this character *mi*. He then selects two names of Hittite kings, living at the time of the king in whose record chamber these seals were found, and with whom he had been at war, names which contain the syllable *mi*, and identifies them with the seals. This gives him several more characters, and from these he proceeds by easier but still doubtful stages. One cannot read the treatise without finding an immense number of assumptions and guesses, so many indeed as to make the whole conclusion extremely doubtful, especially as the readings and the tentative translations have many suspicious features and can in no way be verified; the language being not a Semitic one, but apparently of a family allied to the Turkish, as has long been suspected. We doubt very much whether these readings will be accepted, although the process employed is by no means so utterly unscientific and palpably false as that employed by Major Conder and Professor Campbell.

The Churchman regards the presence of "Pinkerton's Men" at Homestead with grave concern. It is not quite clear, however, that they were "wholly subject to private control," as our contemporary represents. The sheriff had not [illegible] when they appeared [illegible] that the Pinkertons [illegible]. But our contemporary [illegible] "Pinkerton's Men" in this [illegible]:

It is [illegible] to the labor trouble at Homestead, which demands more attention than it has yet received. The appearance of an organized and well armed force, subject wholly to private control, is comparatively new to American history. But it is by no means new to ancient and mediæval history.

In Rome, just before the fall of the republic, the power of the state to protect the private property of its wealthy citizens from the lawless attacks of the mob, or from private enemies, had become so feeble that resort was had to precisely such bands of trained fighters, who privately hired themselves out, or were attached to purely private citizens. The public streets soon became the scene of feud and riot. Property became more and more insecure. The next step was to secure some one central force more powerful than all the others, subject not to private but to public control, and the empire became inevitable.

It was so in the free cities of Italy. Armed bands of private mercenaries, subject to individual orders, acting nominally under the letter of the law, were but a step to the loss of liberty in these cities and the rule of the despots. In both cases, moreover, the issues were at first made with reference to combinations of workmen, guilds, etc., claiming and enforcing, illegally, the right to enact regulations with reference to wages, prices of food, and labor.

The appearance of "Pinkerton's men," who are nothing more nor less than the "armed mercenaries" of Rome and the Italian cities, is a pregnant sign of the fact that in the estimation of the capitalists and corporations of this country, the State, acting in its public capacity, is no longer ready nor willing, perhaps not able, to protect their legal rights in property against the illegal assaults of organized labor. It is the old story over again. If capital can secure the services of a private military power and fight public battle in "open streets," then organized labor will train its mercenaries and we shall find the floor of anarchy strewn [illegible] with armed forces acting [illegible] control of capital.

[illegible] So long as a law remains upon the statute book which protects private property, private property should be protected in accordance with that law, and in no other way.

It makes no difference how essentially unjust or tyrannical that law is in itself, it is nevertheless law as long as it stands. With this country it is either law or despotism. Neither capital nor labor, nor any combination of either, should be permitted to disorganize society by wilfully setting the whims of a mob or the irresponsible force of hired mercenaries above the majesty of the law. If the Sheriff of Allegheny County, or the Governor of Pennsylvania, cannot enforce the law, then the State of Pennsylvania is itself outside of law, and the United States must be called upon. If they fail, then the Republic is a failure. What next?

Trust as though heaven were gained by faith alone,
And work as though all merit were thine own.
—Snow.

It is a thought to me awful and beautiful, that of the daily prayer, and of the myriads of fellowmen uttering it, in care and in sickness, in doubt and in poverty, in health and in wealth.—Thackeray.

XUM

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THE CHURCH AND THE LABORING-MAN.

No statute book makes such elaborate provisions for the poor as the Bible, and none more plainly recognizes the difficulties in the way of "abolishing" poverty. It establishes minute and careful relief for the various classes of the needy, and then reminds its readers not only that the poor are always with us, but that they will never cease out of the land. The sources of poverty lie too deep. Classes may be protected, assisted, elevated, but individuals still will sink. Evils which do not spring from circumstance, but from character, cannot be remedied by change of place or environment. They may, however, like incurable diseases, be mitigated, though not healed.

The broad principle laid down in the Old Testament, and reiterated in the New, is that a man's property is not wholly his own. To the unfortunate the fortunate owe somewhat. Not only honesty, but charity, is a matter of obligation. And yet it is an obligation that has its spring in love rather than in justice. The "corners of the field" belong to the poor, but it is left to a generous heart to say how wide those unreaped corners shall be. The orchard is not to be shaken a second time, but how hard the first shaking shall be, there is no law to prescribe. The vine shall not be searched anew for overlooked clusters, but there may be eyes which would leave little to be found upon a second search. Thus while the provision for the poor is put upon the high plane of duty, it is left within the wide boundaries of liberty.

So far as we can recall the protection of modern statutes over the person and toward the necessities of the laboring classes, there is not one provision for justice or mercy toward them which was not clearly anticipated in the Mosaic legislation. If it be true that only of late years our statutes have exempted the tools of the artisan from distraint, the legislation of the great Hebrew lawgiver thousands of years ago gave him this protection from his creditor. The exemption of the homestead from the schedule of the debtor's assets, was a provision of that law which allotted to every family an inalienable home. The most merciful provision that a man hopelessly bankrupt can at a certain period claim, freedom from past misfortunes, so that he can take a new start in the world, although late to be admitted in our codes, was early in the code of Moses. We doubt if the best-read lawyer can point to a single provision of law in a Christian nation of to-day for the protection of the poor, even to that of prompt payment of wages at stated times, which is not found in the Mosaic code. Before the judge the poor man was to come with an equal right to impartial justice; and at the altar of God his poverty was still self-respecting in the offering which was prescribed to him, making up in its beauty what it lacked in pecuniary name. Even that provision which States have been most slow to adopt—loans without "usury," or interest—is at the bottom of that Mont de Piété which has proved such a blessing to the poor of Paris, and which is bound to be adopted here as the only refuge of the unfortunate from the oppression of the pawnbroker.

But it should never be forgotten that, while thus charity and pity were made part of the national polity, the practical working of such a polity will depend largely upon the character of the citizen. The spirit which men bring to the solution of the problem is not less important an element of its solution than the wisdom.

Above everything else the people of God need constantly to remember that the poor are in a special sense the wards of the Almighty. A gift to the poor is declared to be a loan to Him who created all sources of wealth. It is the cry of the laborer rather than that of a king which enters into the ears of the Lord of Hosts. The wrongs of unrequited or ill requited toil come before God for a vengeance which He will be sure to repay. Though born of royal line, it was the form of one who daily labors for daily sustenance which the Son of God took upon himself. It was from men like hardened that he chose his first disciples. It was from among such companions of toil that He chose to gather the first fruits of his death; and He began the conquest of the modern world by the conversion of a woman who earned her own bread, and by making converts not in the throne room of Cæsar, but among those of his household.

One of the first duties of the Christian citizen toward the laboring man is the discouragement of vice by the power of the law. The hundreds of millions which are annually gathered into the till of the saloon, are for the most part wrung from those who work with their own hands. The tens of millions which for years the Lousiana Lottery distributed among its stockholders, were drawn from the pockets of the laboring men of America. It is not the retired merchant but the clerk who supports the pool-room: and it is not the capitalist but the son of toil who loses his little all upon the race track and goes home supperless.

But beyond this the people of God owe to the laboring classes the encouragement of honest industry. There is an economy which is almost as base as robbery: and the fine lady who wears solitaires in her ears, but saves rigidly in the matter of her plain sewing, will hereafter realize that there are other sins in the catalogue than theft. To create labor is sometimes a higher form of Christian service than to bestow alms; and she who fits a servant to obtain higher wages than she can herself afford to pay, may care less whether the servant is "grateful," if she remember that she herself has done one of the best of good deeds.

The present social state cannot continue always. In all ages prophets and seers have been looking forward to a new earth in which dwelleth righteousness. When the day comes it will come by the power of God's spirit working through the gifts and graces of his children. We are moving toward the light. Many a child of God who does not even comprehend the fact that there is any problem to be solved, is doing more to lay the foundations of a new social state, than all infidel philosophers and self constituted defenders of the rights of man. When the spirit of the Bible becomes the spirit of the Church, the poor may still be with us, but the curse of poverty will be gone forever.

THE MOURNING OF THE ISRAELITES.

In every Jewish house in this city and throughout the world, there is mourning. Last Monday, at sunset, began the seven days' Fast of Ab, which commemorates one of the most awful calamities the world has ever seen, the destruction of Jerusalem. It was on the 10th of August, in the year 71 A. D., that the city fell, after a six months' siege of unparalleled horror, more than a million lives, as it is estimated, having been sacrificed. For more than eighteen hundred years, as the evening of August 2nd comes round, the Jews have begun the long and bitter fast which commemorates that time of terror and woe: and when we realize how observances like this must have entered into the very fibre of the national character: when we consider that the whole history of these eighteen centuries has been a history of woes only less terrible than those endured when Jerusalem fell: we cannot wonder at the tenacity with which these people cling to their distinctive tenets, nor be surprised that they have been so slow to read their own history in the light that radiates from the Cross of Christ.

Probably if we Christians should take the pains to put ourselves at the Jew's point of view, and appreciate what the bitter experiences of the centuries have meant to him morally and spiritually, we should come to see that we are by no means doing all that we can, to win him to see in our Saviour Jesus, the Messiah for whom he is still waiting. It is very certain that the conversion of the Jews to Christ is by no means so actively sought in this country as among the Protestant people of Europe. Not only Great Britain, but Germany, France, and Spain are far more active in their missions among the Jews than we. We pray for them a little, we give a feeble support to a few earnest people who are working among them, but it can hardly be said that we expect much from what they do, or take enough interest in it even to know what are its methods.

For example, how many Christians in this city are aware that during the past two years a very remarkable work has been going on among the Jews of the East Side, in connection with the DeWitt Memorial Church in Rivington Street? The story is so interesting, and so sure to be new to our readers, that it is worth while to tell it somewhat in detail:

A little more than two years ago, a young Jew of Warsaw, Herman Warszawiak, arrived here from England. He is of priestly and Rabbinical family, his father, uncle, and brother being rabbis of the orthodox school, and his family prominent among the wealthy Jews of Warsaw. Brought by the reading of the Hebrew New Testament to see in Jesus Christ the Messiah of his people, his confession of faith cost him everything—parents, fortune, home, wife, and children. He was obliged to flee his country, and after six months' of seclusion in Edinburgh, spent in study and prayer, he came to this country, where having been carefully investigated by the officers of the City Mission, the doors of the DeWitt Memorial Church were opened to him.

He began preaching on Saturday afternoons to a handful of Jews in one of the small rooms of the church; his audiences grew, room after room was opened to him, until now the church is far too small to receive the numbers who come, and on Saturday afternoon the street is crowded with hundreds who stand before the doors waiting in hope of a chance to go in, or at least, to speak to the preacher after the service. No effort is made to render these services "popular." There is no singing at all, no liturgy nor ceremonial; merely the reading of the Scriptures, a prayer, and a long sermon, often interrupted, after the Jewish custom, by eager questions or bitter sneers. The scene is a most impressive one—the packed audience; the impassioned young speaker, his expressive face changing with every changing emotion; the intent hearers, all on fire with opposition or amazement, or spell bound with interest, or melted with sympathy. The typical Jew is here in all his varieties, but young men make up the greater part of the audience.

Mr. Warszawiak preaches in four languages, Hebrew, English, German, and Jargon—the *lingua franca* of the Jews. He visits assiduously among his people, and gives three hours a day to private conferences with the hundreds who come to his rooms on Avenue D for this purpose. Dr. Schauffler, Mr. Elsing, and Mr. Leonhard all testify to his remarkable fitness for this work: he seems a providential man, and one can certainly not converse with him without feeling that he has been raised up to do great things for his people. He has gone on so unobtrusively, so entirely without effort to attract public attention; with such reserve in the matter of making or claiming converts; that it takes one's breath away to hear from him of his plans for future work; but as we see into his plans and learn of the marvellous way in which things are opening before him, we do not wonder that he believes that the set time is indeed come.

The work has certainly outgrown the capacity of the DeWitt Memorial Church, or at least it is so large as to clog the wheels of its machinery. It is Mr. Warszawiak's purpose, endorsed by the City Mission, to build a large tabernacle for Jewish work, to be called *Christ's Synagogue*, where the methods will be more in accordance with Jewish tastes and habits than is common in missions to the Jews. The cost of building is estimated at $100,000, and although the matter has been agitated only a few days, already a large part of the money has come in.

In this movement there is an element of encouragement and of hope entirely unprecedented. At such a time as this, when the movement of Jews to our shores is many times greater than ever before, God sends a man especially endowed by nature and education, tried in the school of severe affliction, of winning personality and of remarkable power to begin a work unique in character, and which is proving itself to be marvellously adapted to the Jewish nature and habits of thought. It is impossible to look into it without joyful expectation of what may be wrought by this means for Israel, and for all the world. *To the Jew first*, is Mr. Warszawiak's favorite quotation, and there are few Christians who can hear the words from his lips without realizing something of what it would mean to the Church and to the world if all Israel were brought to see in Jesus their Messiah and Saviour. "For if the casting away of them was the reconciling of the world, what shall the receiving of them be but life from the dead?"

After a history so remarkable of what is being done for the Jews right here in our own city, our readers will turn with the deeper interest to the sermon on our second page, on a Lesson of Jewish History, the design of which is to trace the hand of God in the history of the past, as the best pledge of what is in store for the future. The preacher of this timely discourse bears a name honored in our Church; that of Thornton A. Mills, of blessed memory; and it is enough to say that he is the worthy son of such a father, as he proved in a pastorate of several years in Providence, Rhode Island, (where this sermon was preached), from which he was called to his present field in Wilkes-Barre, Pa.

THE RELIGIOUS AWAKENING IN FRANCE.

It is not necessary to go to religious periodicals, it needs only to glance over the contents of the secular reviews, English and French to become aware of a great movement in the minds of the French people toward religious things. For the present, it is, perhaps, not so strongly felt by religious teachers as by leaders of public thought, for it has not, in general, gone so far as to lead men to the churches, or move them to seek counsel from a minister; it is, as yet, rather an undercurrent, bearing men they themselves hardly know whither, than a recognized tendency toward a certain end; but that it exists is evident to all careful observers, and that its tendency is ultimately toward the Christian faith, is not doubted by those who profoundly study it. For example, though it would be an exaggeration, and in certain respects a misstatement, to speak of the present state of things among the students of the Latin Quarter of Paris as a religious revival, there can be no doubt that among these young men, proverbially reckless and indifferent even to moral claims, there are now a large number who long to realize the Ideal of righteousness, many, who though still groping in the dark, are reaching out after a personal morality, in a way which, if they can but find the right guidance, will bring them to the vision of Him who is the Ideal they ignorantly seek after.

If this awakening to the beauty of righteousness is the characteristic of the new movement among the educated class, among the laboring people it has taken on the form of a strong desire for religious education. In a great measure this is the outcome of the secularization of the schools. Parents, though themselves unlearned, are not slow to see that the tendency is from ignorance of religious history and creed to a falling off in moral standards. From the beginning the Thursday schools of the McAll Mission have been very popular with the French people (Thursday being the weekly holiday in France), and children have been sent there by Roman Catholic parents who would [illegible] them to the Sunday schools. [illegible] churches, both Roman and Protestant, are now awakening to the value of these schools, and are adopting this plan, which, in the McAll Mission is nearly twenty years old.

Other very significant signs of the new movement are the rapid growth of existing agencies, such as The Blue Cross (temperance), and the Young Men's Christian Association, which, founded in Paris twenty years ago, and doing a good though feeble work there, has recently sprung into vigorous life and is spreading rapidly in other centres; and the founding of the Young Women's Christian Association, of circles of King's Daughters, and other religious agencies in which women for the first time have a part. Still more striking is the founding of new and strong societies and committees for work, half religious, half social, such as the Sunday Rest Committee, the Society of Protestation against Street License, the Society to Suppress the Immoral Press, and other such societies which count among their founders some of the most prominent names in France.

Yet more hopeful, because giving more direct evidence of the movings of the Holy Spirit, is the awakening of the conscience among the rural population, always the most conservative and slowest to rouse to an interest in new issues. As an illustration of this may be adduced the origin of the extensive religious movement of St-Aubin-de-Blaye (near Bordeaux, in the southwest). The archbishop, having refused to send a priest to the inhabitants of St-Aubin, they resolved to have, nevertheless, some kind of public worship, and called a Protestant pastor. Two-thirds of the inhabitants of the village are now Protestant; 600 attend divine service. The pastor presides at all the funerals, baptisms, and marriages. Protestant hymns are sung in the evening when friends gather together round the hearth. These peasants have collected among themselves the large sum of 5,000 francs for a new church, which, though not free of debt, will be consecrated in the spring. Gospel meetings have been held in a neighboring village, and are attended by some 150 persons. A little church was built there and opened in January. People talk no more about politics in the village, but about religion. The pastor is called for on all sides to give information, or perhaps to christen or marry. Two other churches (annexes) have been founded, in which 200 to 500 hearers gather together every Sunday.

In a commune in another province, in the southeast of France there were two years ago four Protestants, two only nominally so, and two really converted. The priest was living in open immorality, and being denounced by the bishop and a new priest sent, the villagers decided not to accept the latter, and wrote to a good old man, known as *le père Jacob* to come and teach them religion. Father Jacob was not an educated man; he had been converted simply by reading the New Testament, but he knew whom he believed, and was ready to testify for Him. In December, 18[illegible], he came to these people, and in a room without seats or fire, he spoke of the Saviour to eight hundred people. Again and again he came and preached to them, and after eight months they provided a hall and called for a settled pastor, and now the revival is spreading through all the neighboring communes. Father Jacob and several pastors go about two by two explaining the Gospel.

Similar incidents could be related of places in the north of France, in the centre, and in the west. In several places the old Huguenot churches are being revived, and from the attendants have increased to fifty or more. One of the most interesting of them from a historical point of view, is that one in an outer quarter of Paris, the Avenue Ledru Rollin, revived by the lamented Pastor Bersier, and now served by Pastor Migot. The old historic building was thoroughly repaired by the congregation, composed of poor workmen, gaining their livelihood with no small trouble, who came to whitewash and plaster the walls when their daily toil was over, that is to say, between 8 and 11 at night. It is needless to add that every means of grace offered by this church is accepted to the utmost: the Sunday-school, mothers' meetings, Young Men's and Young Women's Christian Associations being in active operation.

In such a state of things the resources of French Protestants are taxed to the utmost. Calls for aid, for the opening of preaching stations, for pastors and teachers, are coming in from all quarters. French Protestants are few in number, comparatively poor in purse, being in general, of the industrial classes. In view of this fact, the Protestant churches appeal to America for help. They have formed a Franco-American Committee, its President being Pastor L. Vernes, President of the Consistory of the Reformed Church in Paris; its Vice President Pastor Hollard, Moderator of the General Assembly of the Free Church, and its delegate to America a man well known in this country, Prof. L. J. Bertrand. This committee represents the three great Home Mission societies of France and the Evangelical Society of Geneva, to which French Protestantism has always been largely indebted. They report that they have now two hundred stations, that is, new churches in process of formation, in answer to the appeals or the evident needs of the people of these places. The aggregate income of the four societies is insufficient to meet the demand which is continually growing. The American people owe much to France. Here is a golden opportunity to repay something of the debt. From the very beginning of our history we have received from France largely of her material things, and not of her material things only. Let us now, by a blessed reversal of the New Testament admonition, repay to her of our spiritual things.

TWELVE MILLION HOMES.

According to our last census there are twelve million families in the United States, and withal so well-to-do that nearly two-thirds of them own their own houses. This is a condition of things that exits nowhere else in the civilized world, and it is the real key to the large and ever increasing immigration that seeks our shores, year out and year in. It is safe to say that these house holders are not the men and women who get together on Sunday to stir one another up to rage and mutiny because of their persecuted and down-trodden condition, and pass mighty resolves of war and revolution. The description may be a little extreme, but one of the daily papers says that the leaders in this sort of thing are "anarchists who live in rented cellars, with the rent unpaid, and eat garlic": it further affirms that they have come to the wrong country to carry on their business. To ward off all dangers, we have only to wish that the number of happy homes may multiply and increase; homes hard by the school-house, where flocks of children pass in the doors every morning: and under the shadow of the church, where they meet every Sabbath to worship God!

EDITORIAL NOTES.

"A tabernacle from the heat." How well they knew in ancient Palestine the grateful relief of shade. Compared with the brick-kilns of Egypt, the Promised Land was a paradise of running brooks and fragrant gardens; but its summers were fervid and its storms cyclonic. It was in the cool of the day that the heavenly messengers sought Abraham at the door of his tent; and the shrewd Nehemiah knew that the silent streets of Jerusalem at noon would not give away the secret of the city's weakness. Psalmist and prophet loved to think of God as a refuge from the smiting of life's sun, and to sit down under His shade with great delight. And truly it is the same divine hand which spread the plains that reared the mountains. God, who made the fierce rays under which the harvest ripens, spread the leafy covert of the grove under which the sons of men find relief. More delicate in the perfection of its finish than the film-like lace which a queen wears at her coronation is the elm under which the mower rests his limbs at noon. While the summer is beating down upon the barley stubble and the ripening maize, in the recesses of the woods ten thousand tinkling springs are dropping musical fountains over cool ledges of the rock, and the waves of Champlain are rippling with innumerable laughter about "sweet Sabbath-day Point."

It may be true that no one "can hold fire in his hand by thinking on the frosty Caucasus," but it is equally true that to the worker at his task or the sick man in his chamber, the remembrance of Nature's known retreats brings sweet sense of relief. We love, amid the fiercest heats of summer, to recall all the tabernacles from the heat we have found by New Hampshire's Emerald Pool and Minnesota's Laughing Water and British Columbia's Alberta Cañon. We can see to day, while all the streets are glowing hot, the great leaps of the Yosemite fall and the rainbow hanging upon Niagara's misty curtain. Through all the roar of traffic there comes the sound of Banff's rushing waters, the tumult of plunging streams in the Ute Pass, and the rhythmical thunder of Multonomah. It is in remembrance of such scenes that we realize how truly

> "A thing of beauty is a joy forever:
> Its loveliness increases; it will never
> Pass into nothingness, but still keep
> A bower of quiet for us, and a sleep
> Full of sweet dreams, and health, and quiet breathing."

The Presbyterian Society of Skaneateles is one of the oldest religious organizations in Central New York, dating back to 1801, the first year of the century. And they were a liberal people from the start, erecting a substantial house of worship in 1808, costing the large figure, for those times, of $6,000. It sufficed for more than twenty years, but was replaced in 1830 by "the Brick Church," a fine old structure, torn down about one year ago to give place to the better adapted new church, now just dedicated, as elsewhere described. The oldest and most influential of the religious organizations of that community, yet neither pastor nor people, we take it, are disposed to rest upon what has been accomplished in the past. A future of yet better facilities is before them, and of these they will now make proof. As will be seen, their excellent example is being "improved upon" at Gouverneur, a congregation not so old by a half dozen years, but now proposing to build the finest church in Northern New York. Pastor O. L. White is to be congratulated on the noble task just completed by him and his efficient helpers, and Pastor W. F. Skinner on the good work in which they are so harmoniously intent at Gouverneur.

LETTER FROM MR. JOSEPH H. CHOATE.

(Although the following is a private letter, yet as it is from one of the most famous men of New York, who has innumerable friends here and elsewhere, they will be glad to see how he is enjoying himself abroad, and how at the same time all that he sees does not wean his heart from his country, which he appreciates all the more and to which he is impatient to return.)

SALZBURG, AUSTRIA, July 16, 1892.

My dear Dr. Field: The death of your brother Cyrus seems to have sent an electric thrill around the globe, as it ought to do, and everywhere we hear and read his name, and full justice is done to his matchless spirit and his great achievements. I condole with you most sincerely on the loss of a brother, and of such a brother, knowing full well how close and tender were the ties that bound you to him. But in his noble record you have nothing to regret. Those men who do great things for their race are those whose names will be remembered always with honor and gratitude, and his will be very high among them. I enclose a most judicious article from the London Standard about him which it may please you to read.

We think daily of Stockbridge and of our good neighbors there and wonder how things are going. We see many glorious views, but upon the whole nothing dearer or sweeter than that from your piazza. . . .

I do not think that I ever appreciated the great honor you did me in dedicating to me your charming book "From Gibraltar" until I sailed within the Pillars of Hercules and gazed upon the Sleeping Lion. The passengers on the Werra one and all were reading it, and seemed to have its leading points by heart, and reading your dedicatory inscription, they attached my name to the Rock, and greatly magnified your flattering tribute. But you did not exaggerate the glory of that scene. We cast anchor under the Fortress in the clearest evening twilight, and were lost in admiration.

Our travels thus far have been every day full of new and fresh delights. I landed at Genoa on the 19th of May, and learning by telegraph that my family were at Naples, I joined them there, and was happy to find them all in the best of health and spirits. J—— and M——, who had been in Munich since November, had already joined their mother and E——, had visited Amalfi and Pæstum before I arrived, and as it was getting warm in Naples, I only kept them there long enough to climb to the crater of Vesuvius, where we had a fortunate day and a clear view to the very bottom of the sulphurous cavern, and felt beneath our feet the fearful rumblings of Sheol. Then after exploring Pompeii and a lovely sail to Capri, we returned to Rome, and from that time have taken things very leisurely, staying a week or two in every interesting place on our journey northward. I need not tell you that to our untravelled eyes everything has been full of interest and instruction. Rome especially overwhelmed us with wonder and pleasure. I was amazed to find how much remained to bear witness to her ancient glory.

We lingered at Venice until the 1st of July, and since then have had a charming week in the Tyrol, and are now here in one of the most beautiful spots in the world, on our way to Vienna. We make a very good natured travelling party indeed, and make the most of each day and hour. . . . We shall go no further eastward than Vienna, as the children want to be at Bayreuth, among the other music-maniacs, at the end of the month.

. . . Our only regret in the midst of these foreign pleasures is that we cannot be at Stockbridge too. . . . Ever truly yours, JOSEPH H. CHOATE.

HAMILTON COLLEGE HAS MANY DEFENDERS.

Hamilton College certainly "needs no apology," as was well argued by a correspondent of THE EVANGELIST three weeks since. If she were in any danger, she has many gallant sons that would rush to her defence, as we have proof in the replies that have come to us to the former article, all of which affirm that the writer quite misapprehended the remark which he took as a reflection upon his Alma Mater. That is quite possible, and yet we can easily excuse any warmth of language that is prompted by filial affection; and indeed we can hardly regret a mistake which called forth such an eloquent defence. But that the misapprehension itself may be removed we have already published a brief disclaimer, and add one more:

Will you allow an alumnus of Hamilton College who was present at the meetings of the last Commencement to say that Dr. Jenkins either read press-reports that grossly misrepresent the sentiments and opinions of the alumni present, or that he incorrectly interprets what he has read and heard. The clause of a resolution that gave rise to considerable discussion was finally withdrawn. It is printed in italics below:

Resolved, That we request of the trustees that they shall give us for president a man who is specially acquainted with modern and advanced methods of education; who by his habits of life is familiar with young men and collegiate work; who has executive tact and energy, and *whose tastes are scholastic rather than ecclesiastic.*

There was inserted after the first 'who' "*while in full sympathy with the admirable traditions of the College.*" Surely there is nothing here, much less in the other resolutions, that will warrant the statement that our good Alma Mater was told her life was a failure, and that "there were many to upbraid and scarce one to do her reverence". Bishop Lyman of North Carolina, who had not seen the College since he graduated fifty five years ago, did say Hamilton College was too narrow and too Calvinistic. But it was said half humorously, and was received by everybody with a smile. There was a very large number of alumni present. There was just as much praise of Hamilton's glorious past, just as much prophesying as to her still more glorious future, at this last Commencement as at any that Dr. Jenkins used to attend. If he will stop over a day at old Hamilton when he goes to see his son graduate at Princeton, he will find us as good Presbyterians as ever. The three prominent candidates for the presidency are all Presbyterian ministers. No "troublous times" have fallen upon the College. Thanks to the Fayerweather bequest, our treasury no longer runs into debt. During the past year, under acting president North, a Latin-Scientific course, parallel with the old Classical course, was started. It is true we have no President now. In that respect we are not worse off than a number of other Colleges. Our Baptist neighbor, Colgate University, has vainly called two men to the Presidency since receiving the munificent gift of a million of dollars. H. C. G. BRANDT.

CLINTON, NEW YORK.

We call the attention of those of our readers who are looking for a good school for boys, to the advertisement on our third page of the North Granville Seminary, under the charge of Mr. Arthur J. Clough, of whom we can speak from personal knowledge, as he was for three years Principal of the High School in Stockbridge, Mass., where he proved himself a thorough and excellent teacher, as we are sure he will prove wherever he may be. He has fitted students for Harvard, Yale, Smith, Wellesley, and other Colleges, many of whom have done him credit.

AN OIL TANK ON FIRE.

They who cannot visit the Mediterranean to see the blazing cone of Etna in its present rage, or to see Vesuvius lift aloft its prodigious cloud of smoke and ashes, as it has done periodically ever since the eruption so vividly described by Pliny, should visit the oil regions of Pennsylvania and Western New York in midsummer time, when, ten to one, it will be theirs at some portion of their stay, to witness that magnificent spectacle, a tank of petroleum on fire.

The tourist approaching the city of Olean, N. Y., from Buffalo on the east or by the Valley Road from the south, finds himself in the neighborhood of countless great cylindrical structures, made of iron plates and painted a dull red, in form exactly like the revolving turret of a monitor, but immensely larger, and lacking the gun ports. They are not made for the shelter of gunners, though artillery sometimes has to be trained upon them, as we shall show. They are the far-famed oil tanks, used for storing the crude petroleum as it comes to them through pipe lines from the different fields with which they are in connection. Each of these tanks cost nine, ten, or perhaps thirteen thousand dollars, and holds twenty or thirty thousand barrels. The plates are riveted together tightly, as those of a steam boiler, and the tanks are closed cylinders. The great groups of these huge and singular structures, disposed over a valley, and often up the hill sides, present a most picturesque and striking appearance to unaccustomed eyes.

A fire in one of these tanks is always a most serious and alarming occurrence, not only for the great loss involved in the destruction of the oil and the tank itself, but for the peril in which it puts all adjacent structures, including other oil tanks, railway lines, and river craft, if a river is near, for the burning oil will go in sheets of flame over the waters for miles, devouring rafts, bridges, boats, and wharves in its course, and it makes a fire so hot as to drive away the oldest fire brigades, and would roar back its laughter at the deluge which the combined steamers and fire tugs of any city could throw upon it.

Each tank is surrounded by a little embankment of earth, making a miniature lake bottom, so that, in case of fire, the burning fluid may be at least temporarily confined in a pool and kept from spreading to other oil deposits. If the oil from a burning tank could be quickly drawn off from the bottom, the danger would be greatly diminished, and if the fire could be prevented from following the stream, the oil might be led to some hollow, whence it could be pumped into other tanks, and a large portion of it saved. But as no one would dare approach a tank on fire, a field gun is always kept in the neighborhood of the storage, and on the first breaking out of a fire, the piece is wheeled up, and shot after shot sent through the iron wall to release the contents as soon as possible and prevent the awful fury of an "overflow." For, should nothing of this kind be done, the fire would soon heat the whole contents of the tank to a point at which it would swell upward like the lavas of Etna or Mauna Loa, and pour itself over the sides in a foaming cataract of fire, which would drive all human beings far away and spread terror and destruction in every direction.

The writer of these lines was at Portville, on the Allegheny, on the night of the 22nd of July, when a tremendous thunder storm passed over the region and struck a twenty-eight thousand barrel tank, standing in the great group of tanks below Olean. In a few moments the heavens were all alight. We lost no time in preparing to visit the scene of the disaster and were soon flying after fleet horses down the river road. One ink black path across the heavens hid the stars which were shining after the storm. Crowds of people poured out of Olean to see the sight. It was volcanic in its brilliancy and its fury. And lo, there was a double cone. Two tanks were on fire, the lesser of about ten thousand barrels. The gun was brought up and unlimbered, and the fight began. Shot after shot went crashing through the good iron, until great gaps were torn through the sides of each blazing crater. But alas! the lie of the land prevented the gunner from striking lower than the eighth or tenth ring from the bottom; the tanks could not be more than half emptied; the stream ignited, and a lake of roaring fire was formed in an adjacent hollow, which finally burned itself out. Meantime the big tank was crackling and hissing and tossing on high its volcanic splendors, while the iron walls bent and curled over in the fierce heat, like lead or tin. All night long this raging Phlegethon kept up its illumination, and far into the next day, sending the news of its mischief in strange discoloration of the clouds for miles up the Alleghany Valley, and shrouding the neighborhood of Olean in such gloom as if it had heard Lady Macbeth exclaiming,

> "Come thick night,
> And pall thee in the dunnest smoke of hell,"

and leaving all around it scarred and blackened, as if a small volcano had been in action.

CLERICUS.

THE TELEGRAPH SYSTEM OF ENGLAND COMPARED WITH THAT IN AMERICA.

We are always happy to be corrected when in error, and all the more when the error is to the disparagement of our own country. It matters not that the statement here referred to was only an item of news that was floating in the daily press, from which it was copied into THE EVANGELIST. None the less are we glad to be set right, and to be able to set the public right, by one who shows by figures that the mighty "Postal Telegraph System of Great Britain and Ireland," of which we hear so much, and which we are urged in this country to imitate, is far inferior to our own Western Union, which stretches out its long arms across a Continent, and counts the number of its telegrams sent every year by tens of millions! But we will let our correspondent tell his own story.

Dear Dr. Field: In THE EVANGELIST of last week I found the following, viz: "The postal telegraph system of Great Britain and Ireland is now the most gigantic and complete organization for the transmission of messages in the world. The staff numbers 3,153, the annual amount expended in salaries and wages is $322,000, and the total number of telegrams passing through the office per annum, 32,537,779."

Now as a gentleman bearing your name must be regarded as authority in telegraph matters, I will assume that your figures are correct, although, if so, I am sorry for the employees. I will now give you the figures of the Western Union Telegraph Company for the year ending June 30, 1891, the last year's figures to June 30, '92, not being as yet complete; number of employees, about 35,000; amount of salaries and wages paid, about $11,000,000; number of telegrams, 60,000,000; and I may add that the length of wires now used exceeds 735,000 miles, with about 21,000 offices. As to its being the most "complete organization," I hardly know how to judge of that except by its works. In fact, the movements of "men and things" upon the other side are so much slower than with us, that rapid transmission and delivery there is hardly expected to compare with ours.

T.

The Sunday School.

INTERNATIONAL SERIES.

STUDIES IN THE ACTS OF THE APOSTLES

SUNDAY, AUGUST 14, 1892.

ANANIAS AND SAPPHIRA.

[illegible]

In these days [illegible] tions, adherents [illegible] economic [illegible] the [illegible] giving [illegible] relations of [illegible] tion [illegible] the [illegible] govern [illegible] but [illegible] We do not [illegible] down rules which govern [illegible] most [illegible] therefore [illegible] introduct[illegible] 42-45 [illegible] general principles to particular [illegible] believe [illegible] passages [illegible] their [illegible] which we [illegible]

Let us [illegible] circumstances [illegible] Jerusalem [illegible] into the [illegible] has [illegible] cluding [illegible] sults of [illegible] in the subsequent history of the Jerusalem Church. [illegible] quiry lies the fact that this communism, whatever its nature, was not a feature of the Christian Church as a whole, but only of the Church at Jerusalem. We hear nothing of it at Antioch; nor at Ephesus or Corinth or Rome, although the Gentile churches, being for the greater part congregations of slaves and other poor people, would appear to be quite as much in need of such a system as any other community whatever.

The early Jerusalem Church, however, was entirely anomalous in this respect: that it consisted largely of those whose homes were far away (ii. 5, 9-11); men temporarily resident in Jerusalem for one purpose or another. Those strangers who had come with the intention of remaining (see Introduction to Lesson for July 10, 1892), had doubtless made provision for their support; but a large number of the converts had simply come up to attend the feast, and were now staying on for further education, or because they felt it impossible to separate themselves from brethren to whom their tie had become closer than that of kinship. These men would be almost if not wholly destitute, and dependent upon the benevolence of the more wealthy brethren. On the other hand, many of these converts of the Dispersion were, as we saw in our introductory study of Lesson II., men who, having amassed a fortune had come to pass the remnant of their days in the beloved city. That these should share of their substance with their impecunious fellow converts was the most natural thing possible under the circumstances. It is, indeed, a fact which has been often repeated in the history of missions both in the Old and New World, in earlier and in later centuries. The Church of the third century, which was then one great missionary enterprise, was almost wholly a mighty coöperative institution, and an important part of the bishops' functions was the direction of this coöperation. The same is true in recent missionary experiences, notably in India, where the high caste Hindoo converts, forfeiting their means of livelihood, had in the early days to be taken into the mission stations and supported.

It is certain that this sharing of funds would appear to the Apostles to be eminently natural and proper. It had been their own custom during the lifetime of their Lord (John xii. 6., xvi. 29) and their confident expectation of His speedy return (Acts iii. 20; 1 Thess. iii. 17; Jas. v. 7) would make them hold all property as of little value, even if His direct teachings had not led them to estimate material good in some degree at its true worth as compared with spiritual riches (Luke xii. 15; Matt. vi. 31-33, etc.

The actual condition of things seems to have been this: it was not a law of the Church (v. 4), but a well understood custom, that all property should be, not precisely held in common, but put absolutely at the disposal of the Apostles (iv. 35) for the benefit of the whole body of believers. Certainly all property was not at once turned into money: the system had been going on at least two years (Lesson for July 24) when Barnabas sold his field (iv. 36, 37), and it was evidently something peculiar in the circumstances of that event which moved Ananias and Sapphira to covet the reputation which such an act gained for those who practiced it: an evidence that all such giving up of property was to a degree voluntary. It was, however, so customary that the poorer people were not long in coming to look upon their share in the common fund as something to which they had rightful claim, very much as the poor of our own cities regard the shoes and garments, the groceries and excursions provided by the churches, as things to which they have a right; and the result of this view, even in that early Church, where the Spirit was so manifestly present, was not far different from the results seen to-day by managers of church charities—murmurings and jealousies, and a conviction in the mind of each recipient that he or she had not received a fair share (vi. 1).

It was perhaps the object lesson furnished by the jealousies and murmurings that deterred the other churches from following the example set by Jerusalem. However this may be, it certainly was not adopted in other communities (1 Cor. xvi. 2; 2 Cor. viii. 1-7; 1 Tim. vi. 2; Jas. ii. 1-5), and a study of the later history of the Jerusalem Church seems to show that the system worked harm in the long run. We are beginning to understand, in these days, how difficult it is to help the poor with money without pauperizing them: something of the same result appears to have flowed from the communism of the Jerusalem Church, even though that system was inspired by a genuine spirit of unity which is far from prevailing at the present day. We are not long in learning that from comparative affluence (as a body) the Jerusalem Church had fallen into dire poverty (xi. 29, 30); nor was this merely the temporary result of famine, but a condition which extended over a long term of years (xxiv. 17), during which the needs of *the poor among the saints* in Jerusalem (Rom. xv. 26) were certainly too great for the community of goods, if it still existed, to meet, and rendered them dependent not merely upon the bounty of the Palestinian brethren (xi. 30), but of those of Rome (Rom. xv. 25, 26), Corinth (1 Cor. xvi. 1-3) and other churches.

(Similar, but far more disastrous, was the outcome of the system as it ruled in the Church of the third century. Its ultimate result was, with the cessation of missionary operations, the degeneracy of the entire social body, through the concentration of vast wealth in the hands of ecclesiastics and the development of hordes of the beneficiaries, who lived entirely upon their bounty.

Notwithstanding all this, it cannot be denied that the communism of the first few years of the Jerusalem Church was [illegible]

We should take notice [illegible] missionary spirit [illegible] It is not necessary to the existence of this spirit that all Christians be actively engaged in mission work, but the missionary spirit should control all their intercourse with their fellow men. When this is the case, when that spirit of UNITY of which Prof. Tucker spoke in his Phi Beta Kappa address (EVANGELIST for July 21), has taken the place of that spirit of *liberty* which now prevails, then social and economic conditions can and will be governed by the law of Christ's kingdom, and a true, not a factitious, equality and brotherhood of men need no longer be an impracticable dream.

THE LESSON.

Acts v. 1-11.

GOLDEN TEXT.—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. vi. 7.

VERSE 1. The word *but* joins the sentence with what precedes, and marks the contrast with what follows. A certain good man, Barnabas, a veritable *son of consolation* (iv. 36, *exhortation*, Revised Version), had with the largest apprehension of the essential unity of the Christian brotherhood, devoted his property to the common use. We shall learn more particularly who Barnabas was, and what his special functions in the Christian Church, when we come to study the lesson for October 9th (Introduction to ix. 32-43). It is enough here to observe that his unselfish and genuine devotion was in marked contrast to the spirit which actuated Ananias and Sapphira. There is reason enough why this story should be told, apart from the awful warning which it conveys, for it marks a new era in the history of the infant Church. Here we see the beginning of *popular* favor, as distinguished from the spiritual influence which up to this time had alone brought men into the Church. The noble unselfishness of the new sect had gained them a degree of honor from the people, had, at least, set them apart from the mass of the people in a way which their distinctive tenets had not as yet done. Covetous people, self-seeking people, people, perhaps, who had a grievance against the existing system, decided that it would be worth their while to join the brotherhood. Thus, the first discordant element enters the Church.

Here we have the reason for the appalling and exceptional punishment that fell upon these two for their sin. Once for all, at the very outset, God would testify to His estimate of this form of offence.

The name Ananias was a common one among the Jews (ix. 10, xxiii. 2; 1 Chron. iii. 21; Jer. xxi. 1, etc.), and has been interpreted as *the mercy of God*, or *God pities*. Sapphira means the beautiful, and is the same word as the gem sapphire. The *possession* which they sold was (verse 3) a piece of land.

VERSE 2. The word here translated *kept back part*, is used again in Titus ii. 10, where it is translated *purloining*, and in the Septuagint Josh. vii. 1, where our English Bible has *committed a trespass*. In fact the three are one in this case. Secretly to keep back a part of that of which the whole was ostensibly dedicated to God, was not only a trespass, but a theft (compare Mal. iii. 8). The sin was not one of yielding to sudden temptation, *his wife also was privy to it*; it was a matter of deliberate arrangement. It needed not that a word should be spoken to make this a dishonest act. Simply to bring the money to the accustomed place was to take advantage of the common understanding that he who gave at all, gave all. The words, *at the Apostles' feet*, are probably not a figure of speech in this case. The Apostles doubtless occupied a seat somewhat raised in the place of their assembly, and the money would be laid at their feet, almost as a religious service. Ananias "honoreth the Apostles' feet more than God's eyes," Calvin says here.

VERSE 3. We are not told *how* Peter recognized the true character of this act (verse 9), but it was doubtless by the indwelling Spirit (compare 2 Kings v. 26). Satan is shown in the Bible to be, not omnipresent, but especially active at the beginnings of things (Gen. iii. 1, iv. 8; Lev. x. 1-4; Josh. vii. 20, etc.; Matt. iv. 1). The Greek words, *filled thy heart*, imply the power of resistance. Ananias need not have yielded to Satan's influence (James iv. 7; 1 Pet. v. 9). The expression is also a Hebraism for *emboldened* (Esther vii. 5, margin).

VERSE 4. We have in Peter's question the evidence before alluded to (Introduction), that the communion was wholly voluntary, being indeed the outcome of an overmastering emotion. Ananias had a right to his own property, but not to a reputation which he did not deserve. How many Christians now are consciously enjoying a reputation for goodness which is not really theirs. This is the sin of sins against the Church, for it destroys its ideal sanctity—"to bring our sins and worldliness into it is to affront God." We have here two teachings with regard to the Holy Spirit: one, His personality; He can be offended (verse 9); the other, His divinity (compare verse 3). It is because this sin was against the Holy Ghost that there was [illegible] no call for repentance (Luke xii. 10) and no offer of forgiveness.

VERSE 5. At the words of the Apostle, the "Spirit and Giver of life" withdrew His support from the guilty man, and sudden death was the necessary result. It is not to be explained by natural terror and awe at Peter's words. The first judicial act in the infant Church, is the act, not of the Apostles, but of God. The meaning of this is evident: it was for the sake of the Church. Three times (verses 5, 11, 13) the fear and awe which fell upon these Christians is noted. Once for all, in infinite mercy, God showed in a moment that which in the long run is always and inevitably the result of the sin of hypocrisy.

VERSE 6. Whether the *young men* were a distinct order in the early Church analogous [illegible]

VERSE 7. [illegible]

VERSE 9. [illegible] opportunity, the infamy of [illegible] the power of the Spirit which dwelt in the Church. "There is a reality in our connection with Christ which must tell upon us, if not for good then inevitably for evil." The allusion to the young men who had buried her husband, may be simply the poetical style of the Hebrews (Isa. lii. 7; Nah. i. 5, compare Jas. v. 9), or it may be literal; they may be just returning, as three hours would give them time for the burial.

VERSES 10, 11. This death, which seems so startling and awful, is only a visible sign of what is without observation taking place every day. Hypocrisy always works death, covetousness always blasts the life. There is no good reason to object to the sternness and awfulness of the judgment. Christianity is not a weak leniency with sin; "eternal love is eternal purity and eternal truth, and will by no means clear the guilty." That is a sickly sentiment which objects to incorrigible sin meeting its reward. But it is only because we do not apprehend the wonderful nature of our connection with God that we stumble at this; we are members of a *living* Church, because its life is the breath of the living God. When by reason of immorality or lowering of spiritual tone, the life of God is withdrawn from it, the necessary result is death.

But this judgment, like all God's judgments, was indeed mercy. Henceforth no hypocrites would give themselves to that infant Church to work its moral death.

(From the New York Observer.)

When Dr. Charles Hodge was on his deathbed, he kept repeating over and over again a hymn which Mrs. Weiss (the daughter of Archbishop Whately) wrote during her last sickness. Three verses of the hymn are the following:

Dear ones come with fruit and flowers
Thus to cheer my heart the while
In these deeply anxious hours;
Oh, if Jesus only smile!
Only Jesus
Can these trembling fears beguile.

Dearest Saviour, go not from me;
Let Thy presence still abide;
Look in tenderest love upon me—
I am sheltering at Thy side.
Dearest Saviour,
Who for suffering sinners died.

Both mine arms are clasped around Thee,
And my head is on Thy breast;
For my weary soul has found Thee
Such a *perfect, perfect* rest.
Dearest Saviour,
Now I know that I am blest.

Christian Endeavor.

By Rev. S. W. Pratt.

Daily Readings and Prayer-meeting Topic.

Aug. 8. Speak the truth. Zech. 8:16-23.
9. Be sincere. Ps. 51.
10. A false witness. Prov. 19:1-9.
11. Who shall stand before God? Ps. 24.
12. The truth makes free. John 8:25-36.
13. Liars cast out. Rev. 21:1-8.
14. **Topic. How can we profit by the story of Ananias? Acts 4:32; 5:5; Rev. 21:27.**

In the maxim, "Honesty is the best policy," there is a great truth and a greater lie. Honesty will ignore policy, and be true at all hazards. Mere commercial honesty may be dishonest at heart. Ananias had the appearance of truth and piety when at heart he was false and base. He forgot that while man looks on the outward appearance, God looks on the heart. Pope says: "An honest man is the noblest work of God." This uses honest in its true sense of ingrained honesty. St. Paul writes that Christians "provide," or take thought for, "things honorable in the sight of God and man." Such an one will have a transparent soul, a sincere and good heart, not afraid to be seen of God or to be known of men. A dishonest man will not think or reason fairly, and cannot be trusted. The knights of chivalry were right in making truth the soul of honor. Impeach one's truthfulness, and you impeach his character and blacken his name.

President Mark Hopkins once said: "A man who will swear will lie and will steal," meaning that one who did not fear God so as to hallow His name, was such at heart that he would not always fear man so as not to lie to him and steal from him. Still more is one who will lie lost to all sense of honor, and fearfully depraved.

The psalmists says, "Thou desirest truth in the inward parts." God has "magnified His Word above all His name." "Let God be true, and every man a liar." If He cannot be believed, if there could be a doubt of His Word and promise, there would be an end of faith and hope and love in the universe. God is unchangeable in truth, and this is the basis of His kingdom. One of the three things that cannot enter heaven is that which "maketh a lie."

Satan is the "father of lies," and liars are his children, and have their part with him. Dishonesty of heart, or thought, or act, would so defile one in heaven as to make him abominable in the sight of all holy beings. As well conceive of a black star in the firmament. One's honor and truth is more than the life, it is abiding character. If one cannot be believed, he cannot be trusted, cannot be loved, cannot be endured. His mind and conscience are defiled.

To lie to God is as much worse than to lie to man as God is greater than man. The story of Ananias brings out most clearly the danger of lying to God. The New Testament Church had just been established in connection with the dispensation of the Holy Spirit. From Pentecost the Holy Spirit administered the affairs of the kingdom of God on earth.

The Book of Acts [illegible]

[illegible] act of Ananias there were deception, hypocrisy, pride, avarice, and unbelief. [illegible] freely and of [illegible] while trying to deceive the Church and pretending to be what he was not, he was also [illegible]. What one does to God's ministers and Church he does to God himself. He [illegible] and then spoke a lie to the Apostles, [illegible] already lied to God in his heart. Now a days the punishment is not the same; but the act is equally sinful. It is no light thing to worship God, but the greatest privilege and the most exalted and important act of the mind and heart.

And how foolish deceit and hypocrisy are, not to speak of their awfulness. God sees and knows the heart, and one cannot deceive him, although men may be deceived. The Pharisee who prayed and gave alms to be seen of men, had his reward in that he deceived men and had their admiration, but God held him in abomination. Worship is voluntary; one cannot be forced to praise, or pray, or give alms. If it does not express the feeling of his heart, it is not only vain, but sinful. How much [illegible] is there where the heart is not in it, [illegible] one does not understand the words he [illegible] when one only sings? It never reaches [illegible]. How many thoughtless and unbelieving prayers are offered. How carelessly or covetously a few cents are put into the offertory as [illegible] in worship of God. A part of the [illegible] is withheld selfishly or indifferently, when God will have the whole heart and nothing [illegible] one is dealing directly with the Holy Spirit in worship. His presence has been invoked, and He [illegible] He has [illegible] And He [illegible] and sin is [illegible] He is [illegible] and sin is death. Whereso sin is, He must depart. His office is to convict of sin, that one may repent and embrace Christ. It is infinite love and mercy that leads Him to come to the sinner at all. He can do his work only on the ground of Christ's sacrifice.

The sinner's only help and hope is in what the Holy Spirit will do for him. To sin before Him is most offensive, to grieve Him is most dangerous, to lie to Him is most insulting, to sin against Him most provoking, and to blaspheme Him is unpardonable. To neglect, to deny, to provoke, to reject Him, calls for holy vengeance. Little does the sinner realize what it is to deal with the Holy Spirit. Nor does the Church know the blessedness of His presence and power and love. He is the Christian's Standby and Helper and Comforter, his Teacher and Sanctifier, God in and with him. The relation of the Holy Spirit to sin, and of sin to the Holy Spirit has not enough been thought of, either by the Church or the world.

One's position here and hereafter depends upon what the Holy Spirit shall do with and for him. Salvation is now of the Holy Spirit. One must not only be convicted by, but born of the Spirit, and kept of the Spirit to enter heaven. When one finally grieves away the Spirit, he is left to his hardness and unbelief in spiritual death forever. Holy patience and love will become holy wrath. When He finally leaves a sinner there will be no more an offer of grace, or opportunity, or desire for repentance. Hope is gone. "Grieve not the Spirit of God whereby ye are sealed unto the day of redemption."

Teachers of children often ask in despair, How shall we cure lying? By teaching the holiness of the all seeing God. By teaching the Commandments of God. By setting up against it the standard of truth. By condemning it as mean and sinful. By showing its punishment. There must be line upon line until the conscience is made sensitive to truth and one shall [illegible] and fear God.

God knows his work for every one,
[illegible] how it may the best be done;
[illegible] when to send the breezes soft,
[illegible] the harp which he has strung;
[illegible] how to thrill the soul with tunes
[illegible] ever yet has sung;
[illegible] when the times are ripe that words
[illegible] consumed in Truth's hot rays,
[illegible] a people with a song,
[illegible] "Battle Hymn" or "Marseillaise."

Mrs. Crosier.

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THE CHURCH AND THE LABORING-MAN.

No statute book makes such elaborate provisions for the poor as the Bible, and none more plainly recognizes the difficulties in the way of "abolishing" poverty. It establishes minute and careful relief for the various classes of the needy, and then reminds its readers not only that the poor are always with us, but that they will never cease out of the land. The sources of poverty lie too deep. Classes may be protected, assisted, elevated, but individuals still will sink. Evils which do not spring from circumstance, but from character, cannot be remedied by change of place or environment. They may, however, like incurable diseases, be mitigated, though not healed.

The broad principle laid down in the Old Testament, and reiterated in the New, is that a man's property is not wholly his own. To the unfortunate the fortunate owe somewhat. Not only honesty, but charity, is a matter of obligation. And yet it is an obligation that has its spring in love rather than in justice. The "corners of the field" belong to the poor, but it is left to a generous heart to say how wide those unreaped corners shall be. The orchard is not to be shaken a second time, but how hard the first shaking shall be, there is no law to prescribe. The vine shall not be searched anew for overlooked clusters, but there may be eyes which would leave little to be found upon a second search. Thus while the provision for the poor is put upon the high plane of duty, it is left within the wide boundaries of liberty.

So far as we can recall the protection of modern statutes over the person and toward the necessities of the laboring classes, there is not one provision for justice or mercy toward them which was not clearly anticipated in the Mosaic legislation. If it be true that only of late years our statutes have exempted the tools of the artisan from distraint, the legislation of the great Hebrew lawgiver thousands of years ago gave him this protection from his creditor. The exemption of the homestead from the schedule of the debtor's assets, was a provision of that law which allotted to every family an inalienable home. The most merciful provision that a man hopelessly bankrupt can at a certain period claim, freedom from past misfortunes, so that he can take a new start in the world, although late to be admitted in our codes, was early in the code of Moses. We doubt if the best-read lawyer can point to a single provision of law in a Christian nation of to-day for the protection of the poor, even to that of prompt payment of wages at stated times, which is not found in the Mosaic code. Before the judge the poor man was to come with an equal right to impartial justice; and at the altar of God his poverty was still self-respecting in the offering which was prescribed to him, making up in its beauty what it lacked in pecuniary name. Even that provision which States have been most slow to adopt—loans without "usury," or interest—is at the bottom of that Mont de Pieté which has proved such a blessing to the poor of Paris, and which is bound to be adopted here as the only refuge of the unfortunate from the oppression of the pawnbroker.

But it should never be forgotten that, while thus charity and pity were made part of the national polity, the practical working of such a polity will depend largely upon the character of the citizen. The spirit which men bring to the solution of the problem is not less important an element of its solution than the wisdom.

Above everything else the people of God need constantly to remember that the poor are in a special sense the wards of the Almighty. A gift to the poor is declared to be a loan to Him who created all sources of wealth. It is the cry of the laborer rather than that of a king which enters into the ears of the Lord of Hosts. The wrongs of unrequited or ill-requited toil come before God for a vengeance which He will be sure to repay. Though born of royal line, it was the form of one who daily labors for daily sustenance which the Son of God took upon himself. It was from men like hardened that he chose his first disciples. It was from among such companions of toil that He chose to gather the first fruits of his death; and He began the conquest of the modern world by the conversion of a woman who earned her own bread, and by making converts not in the throne room of Caesar, but among those of his household.

One of the first duties of the Christian citizen toward the laboring man is the discouragement of vice by the power of the law. The hundreds of millions which are annually gathered into the till of the saloon, are for the most part wrung from those who work with their own hands. The tens of millions which for years the Lousiana Lottery distributed among its stockholders, were drawn from the pockets of the laboring men of America. It is not the retired merchant but the clerk who supports the pool-room; and it is not the capitalist but the son of toil who loses his little all upon the race track and goes home supperless.

But beyond this the people of God owe to the laboring classes the encouragement of honest industry. There is an economy which is almost as base as robbery; and the fine lady who wears solitaires in her ears, but saves rigidly in the matter of her plain sewing, will hereafter realize that there are other sins in the catalogue than theft. To create labor is sometimes a higher form of Christian service than to bestow alms; and she who fits a servant to obtain higher wages than she can herself afford to pay, may care less whether the servant is "grateful," if she remember that she herself has done one of the best of good deeds.

The present social state cannot continue always. In all ages prophets and seers have been looking forward to a new earth in which dwelleth righteousness. When the day comes it will come by the power of God's spirit working through the gifts and graces of his children. We are moving toward the light. Many a child of God who does not even comprehend the fact that there is any problem to be solved, is doing more to lay the foundations of a new social state, than all infidel philosophers and self-constituted defenders of the rights of man. When the spirit of the Bible becomes the spirit of the Church, the poor may still be with us, but the curse of poverty will be gone forever.

THE MOURNING OF THE ISRAELITES.

In every Jewish house in this city and throughout the world, there is mourning. Last Monday, at sunset, began the seven days' Fast of Ab, which commemorates one of the most awful calamities the world has ever seen, the destruction of Jerusalem. It was on the 10th of August, in the year 71 A. D., that the city fell, after a six months' siege of unparalleled horror, more than a million lives, as it is estimated, having been sacrificed. For more than eighteen hundred years, as the evening of August 2nd comes round, the Jews have begun the long and bitter fast which commemorates that time of terror and woe; and when we realize how observances like this must have entered into the very fibre of the national character; when we consider that the whole history of these eighteen centuries has been a history of woes only less terrible than those endured when Jerusalem fell; we cannot wonder at the tenacity with which these people cling to their distinctive tenets, nor be surprised that they have been so slow to read their own history in the light that radiates from the Cross of Christ.

Probably if we Christians should take the pains to put ourselves at the Jew's point of view, and appreciate what the bitter experiences of the centuries have meant to him morally and spiritually, we should come to see that we are by no means doing all that we can, to win him to see in our Saviour Jesus, the Messiah for whom he is still waiting. It is very certain that the conversion of the Jews to Christ is by no means so actively sought in this country as among the Protestant people of Europe. Not only Great Britain, but Germany, France, and Spain are far more active in their missions among the Jews than we. We pray for them a little, we give a feeble support to a few earnest people who are working among them, but it can hardly be said that we expect much from what they do, or take enough interest in it even to know what are its methods.

For example, how many Christians in this city are aware that during the past two years a very remarkable work has been going on among the Jews of the East Side, in connection with the DeWitt Memorial Church in Rivington Street? The story is so interesting, and so sure to be new to our readers, that it is worth while to tell it somewhat in detail:

A little more than two years ago, a young Jew of Warsaw, Herman Warszawiak, arrived here from England. He is of priestly and Rabbinical family, his father, uncle, and brother being rabbis of the orthodox school, and his family prominent among the wealthy Jews of Warsaw. Brought by the reading of the Hebrew New Testament to see in Jesus Christ the Messiah of his people, his confession of faith cost him everything—parents, fortune, home, wife, and children. He was obliged to flee his country, and after six months' of seclusion in Edinburgh, spent in study and prayer, he came to this country, where having been carefully investigated by the officers of the City Mission, the doors of the DeWitt Memorial Church were opened to him.

He began preaching on Saturday afternoons to a handful of Jews in one of the small rooms of the church; his audiences grew, room after room was opened to him, until now the church is far too small to receive the numbers who come, and on Saturday afternoon the street is crowded with hundreds who stand before the doors waiting in hope of a chance to go in, or at least, to speak to the preacher after the service. No effort is made to render these services "popular." There is no singing at all, no liturgy nor ceremonial; merely the reading of the Scriptures, a prayer, and a long sermon, often interrupted, after the Jewish custom, by eager questions or bitter sneers. The scene is a most impressive one—the packed audience; the impassioned young speaker, his expressive face changing with every changing emotion; the intent hearers, all on fire with opposition or amazement, or spell bound with interest, or melted with sympathy. The typical Jew is here in all his varieties, but young men make up the greater part of the audience.

Mr. Warszawiak preaches in four languages, Hebrew, English, German, and Jargon—the *lingua franca* of the Jews. He visits assiduously among his people, and gives three hours a day to private conferences with the hundreds who come to his rooms on Avenue D for this purpose. Dr. Schauffler, Mr. Elsing, and Mr. Leonhard all testify to his remarkable fitness for this work; he seems a providential man, and one can certainly not converse with him without feeling that he has been raised up to do great things for his people. He has gone on so unobtrusively, so entirely without effort to attract public attention; with such reserve in the matter of making or claiming converts; that it takes one's breath away to hear from him of his plans for future work; but as we see into his plans and learn of the marvellous way in which things are opening before him, we do not wonder that he believes that the set time is indeed come.

The work has certainly outgrown the capacity of the DeWitt Memorial Church, or at least it is so large as to clog the wheels of its machinery. It is Mr. Warszawiak's purpose, endorsed by the City Mission, to build a large tabernacle for Jewish work, to be called *Christ's Synagogue*, where the methods will be more in accordance with Jewish tastes and habits than is common in missions to the Jews. The cost of building is estimated at $100,000, and although the matter has been agitated only a few days, already a large part of the money has come in.

In this movement there is an element of encouragement and of hope entirely unprecedented. At such a time as this, when the movement of Jews to our shores is many times greater than ever before, God sends a man especially endowed by nature and education, tried in the school of severe affliction, of winning personality and of remarkable power to begin a work unique in character, and which is proving itself to be marvellously adapted to the Jewish nature and habits of thought. It is impossible to look into it without joyful expectation of what may be wrought by this means for Israel, and for all the world. *To the Jew first*, is Mr. Warszawiak's favorite quotation, and there are few Christians who can hear the words from his lips without realizing something of what it would mean to the Church and to the world if all Israel were brought to see in Jesus their Messiah and Saviour. "For if the casting away of them was the reconciling of the world, what shall the receiving of them be but life from the dead?"

After a history so remarkable of what is being done for the Jews right here in our own city, our readers will turn with the deeper interest to the sermon on our second page, on a Lesson of Jewish History, the design of which is to trace the hand of God in the history of the past, as the best pledge of what is in store for the future. The preacher of this timely discourse bears a name honored in our Church; that of Thornton A. Mills, of blessed memory; and it is enough to say that he is the worthy son of such a father, as he proved in a pastorate of several years in Providence, Rhode Island, (where this sermon was preached), from which he was called to his present field in Wilkes-Barre, Pa.

THE RELIGIOUS AWAKENING IN FRANCE.

It is not necessary to go to religious periodicals, it needs only to glance over the contents of the secular reviews, English and French, to become aware of a great movement in the minds of the French people toward religious things. For the present, it is, perhaps, not so strongly felt by religious teachers as by leaders of public thought, for it has not, in general, gone so far as to lead men to the churches, or move them to seek counsel from a minister; it is, as yet, rather an undercurrent, bearing men they themselves hardly know whither, than a recognized tendency toward a certain end; but that it exists is evident to all careful observers, and that its tendency is ultimately toward the Christian faith, is not doubted by those who profoundly study it. For example, though it would be an exaggeration, and in certain respects a misstatement, to speak of the present state of things among the students of the Latin Quarter of Paris as a religious revival, there can be no doubt that among these young men, proverbially reckless and indifferent even to moral claims, there are now a large number who long to realize the Ideal of righteousness, many, who though still groping in the dark, are reaching out after a personal morality, in a way which, if they can but find the right guidance, will bring them to the vision of Him who is the Ideal they ignorantly seek after.

If this awakening to the beauty of righteousness is the characteristic of the new movement among the educated class, among the laboring people it has taken on the form of a strong desire for religious education. In a great measure this is the outcome of the secularization of the schools. Parents, though themselves unlearned, are not slow to see that the tendency is from ignorance of religious history and creed to a falling off in moral standards. From the beginning the Thursday schools of the McAll Mission have been very popular with the French people (Thursday being the weekly holiday in France), and children have been sent there by Roman Catholic parents who would [illegible] them to the Sunday schools. [illegible] churches, both Roman and Protestant, are now awakening to the value of these schools and are adopting this plan, which in the McAll Mission is nearly twenty years old.

Other very significant signs of the new movement are the rapid growth of existing agencies, such as The Blue Cross (temperance), and the Young Men's Christian Association, which, founded in Paris twenty years ago, and doing a good though feeble work there, has recently sprung into vigorous life and is spreading rapidly in other centres; and the founding of the Young Women's Christian Association, of circles of King's Daughters, and other religious agencies in which women for the first time have a part. Still more striking is the founding of new and strong societies and committees for work, half religious, half social, such as the Sunday Rest Committee, the Society of Protestation against Street License, the Society to Suppress the Immoral Press, and other such societies which count among their founders some of the most prominent names in France.

Yet more hopeful, because giving more direct evidence of the movings of the Holy Spirit, is the awakening of the conscience among the rural population, always the most conservative and slowest to rouse to an interest in new issues. As an illustration of this may be adduced the origin of the extensive religious movement of St-Aubin-de-Blaye (near Bordeaux, in the southwest). The archbishop, having refused to send a priest to the inhabitants of St-Aubin, they resolved to have, nevertheless, some kind of public worship, and called a Protestant pastor. Two-thirds of the inhabitants of the village are now Protestant; 600 attend divine service. The pastor presides at all the funerals, baptisms, and marriages. Protestant hymns are sung in the evening when friends gather together round the hearth. These peasants have collected among themselves the large sum of 5,000 francs for a new church, which, though not free of debt, will be consecrated in the spring. Gospel meetings have been held in a neighboring village, and are attended by some 150 persons. A little church was built there and opened in January. People talk no more about politics in the village, but about religion. The pastor is called for on all sides to give information, or perhaps to christen or marry. Two other churches (annexes) have been founded, in which 200 to 500 hearers gather together every Sunday.

In a commune in another province, in the southeast of France there were two years ago four Protestants, two only nominally so, and two really converted. The priest was living in open immorality, and being denounced by the bishop and a new priest sent, the villagers decided not to accept the latter, and wrote to a good old man, known as *le père Jacob* to come and teach them religion. Father Jacob was not an educated man; he had been converted simply by reading the New Testament, but he knew whom he believed, and was ready to testify for Him. In December, 1890, he came to these people, and in a room without seats or fire, he spoke of the Saviour to eight hundred people. Again and again he came and preached to them, and after eight months they provided a hall and called for a settled pastor, and now the revival is spreading through all the neighboring communes. Father Jacob and several pastors go about two by two explaining the Gospel.

Similar incidents could be related of places in the north of France, in the centre, and in the west. In several places the old Huguenot churches are being revived, and from the attendants have increased to fifty or more. One of the most interesting of them from a historical point of view, is that one in an outer quarter of Paris, the Avenue Ledru-Rollin, revived by the lamented Pastor Bersier, and now served by Pastor Migot. The old historic building was thoroughly repaired by the congregation, composed of poor workmen, gaining their livelihood with no small trouble, who came to whitewash and plaster the walls when their daily toil was over, that is to say, between 8 and 11 at night. It is needless to add that every means of grace offered by this church is accepted to the utmost; the Sunday-school, mothers' meetings, Young Men's and Young Women's Christian Associations being in active operation.

In such a state of things the resources of French Protestants are taxed to the utmost. Calls for aid, for the opening of preaching stations, for pastors and teachers, are coming in from all quarters. French Protestants are few in number, comparatively poor in purse, being in general, of the industrial classes. In view of this fact, the Protestant churches appeal to America for help. They have formed a Franco-American Committee, its President being Pastor L. Vernes, President of the Consistory of the Reformed Church in Paris; its Vice-President Pastor Hollard, Moderator of the General Assembly of the Free Church, and its delegate to America a man well known in this country, Prof. L. J. Bertrand. This committee represents the three great Home Mission societies of France and the Evangelical Society of Geneva, to which French Protestantism has always been largely indebted. They report that they have now two hundred stations, that is, new churches in process of formation, in answer to the appeals or the evident needs of the people of these places. The aggregate income of the four societies is insufficient to meet the demand which is continually growing. The American people owe much to France. Here is a golden opportunity to repay something of the debt. From the very beginning of our history we have received from France largely of her material things, and not of her material things only. Let us now, by a blessed reversal of the New Testament admonition, repay to her of our spiritual things.

TWELVE MILLION HOMES.

According to our last census there are twelve million families in the United States, and withal so well-to-do that nearly two thirds of them own their own houses. This is a condition of things that exits nowhere else in the civilized world, and it is the real key to the large and ever increasing immigration that seeks our shores, year out and year in. It is safe to say that these house holders are not the men and women who get together on Sunday to stir one another up to rage and mutiny because of their persecuted and down-trodden condition, and pass mighty resolves of war and revolution. The description may be a little extreme, but one of the daily papers says that the leaders in this sort of thing are "anarchists who live in rented cellars, with the rent unpaid, and eat garlic"; it further affirms that they have come to the wrong country to carry on their business. To ward off all dangers, we have only to wish that the number of happy homes may multiply and increase; homes hard by the school-house, where flocks of children pass in the doors every morning; and under the shadow of the church, where they meet every Sabbath to worship God!

EDITORIAL NOTES.

"A tabernacle from the heat." How well they knew in ancient Palestine the grateful relief of shade. Compared with the brick-kilns of Egypt, the Promised Land was a paradise of running brooks and fragrant gardens; but its summers were fervid and its storms cyclonic. It was in the cool of the day that the heavenly messengers sought Abraham at the door of his tent; and the shrewd Nehemiah knew that the silent streets of Jerusalem at noon would not give away the secret of the city's weakness. Psalmist and prophet loved to think of God as a refuge from the smiting of life's sun, and to sit down under His shade with great delight. And truly it is the same divine hand which spread the plains that reared the mountains. God, who made the fierce rays under which the harvest ripens, spread the leafy covert of the grove under which the sons of men find relief. More delicate in the perfection of its finish than the film-like lace which a queen wears at her coronation is the elm under which the mower rests his limbs at noon. While the summer is beating down upon the barley stubble and the ripening maize, in the recesses of the woods ten thousand tinkling springs are dropping musical fountains over cool ledges of the rock, and the waves of Champlain are rippling with innumerable laughter about "sweet Sabbath-day Point."

It may be true that no one "can hold fire in his hand by thinking on the frosty Caucasus," but it is equally true that to the worker at his task or the sick man in his chamber, the remembrance of Nature's known retreats brings sweet sense of relief. We love, amid the fiercest heats of summer, to recall all the tabernacles from the heat we have found by New Hampshire's Emerald Pool and Minnesota's Laughing Water and British Columbia's Alberta Cañon. We can see to-day, while all the streets are glowing hot, the great leaps of the Yosemite fall and the rainbow hanging upon Niagara's misty curtain. Through all the roar of traffic there comes the sound of Banff's rushing waters, the tumult of plunging streams in the Ute Pass, and the rhythmical thunder of Multonomah. It is in remembrance of such scenes that we realize how truly

> "A thing of beauty is a joy forever;
> Its loveliness increases; it will never
> Pass into nothingness, but still keep
> A bower of quiet for us, and a sleep
> Full of sweet dreams, and health, and quiet breathing."

The Presbyterian Society of Skaneateles is one of the oldest religious organizations in Central New York, dating back to 1801, the first year of the century. And they were a liberal people from the start, erecting a substantial house of worship in 1808, costing the large figure, for those times, of $6,000. It sufficed for more than twenty years, but was replaced in 1830 by "the Brick Church," a fine old structure, torn down about one year ago to give place to the better adapted new church, now just dedicated, as elsewhere described. The oldest and most influential of the religious organizations of that community, yet neither pastor nor people, we take it, are disposed to rest upon what has been accomplished in the past. A future of yet better facilities is before them, and of these they will now make proof. As will be seen, their excellent example is being "improved upon" at Gouverneur, a congregation not so old by a half dozen years, but now proposing to build the finest church in Northern New York. Pastor O. L. White is to be congratulated on the noble task just completed by him and his efficient helpers, and Pastor W. F. Skinner on the good work in which they are so harmoniously intent at Gouverneur.

LETTER FROM MR. JOSEPH H. CHOATE.

(Although the following is a private letter, yet as it is from one of the most famous men of New York, who has innumerable friends here and elsewhere, they will be glad to see how he is enjoying himself abroad, and how at the same time all that he sees does not wean his heart from his country, which he appreciates all the more, and to which he is hastening to return.)

SALZBURG, AUSTRIA, July 15, 1892.

My dear Dr. Field: The death of your brother Cyrus seems to have sent an electric thrill around the globe as it ought to do, and everywhere we hear and read his name, and full justice is done to his marvellous skill and his great achievements. I condole with you most sincerely on the loss of a brother [illegible], knowing full well how close and tender were the ties that bound you to him. But in the [illegible] you have [illegible] things to [illegible]. Those men were the great [illegible] for their race are those whose names will be remembered always with [illegible], and he will be very high among them. I [illegible] article from the London Standard about him which [illegible] you would read.

We think daily of Stockbridge and of our good neighbors there, and wonder how things are going. We see many glorious views, but upon the whole nothing dearer or sweeter than that from your piazza. . . .

I do not think that I ever appreciated the great honor you did me in dedicating to me your charming book on Gibraltar until I sailed within the Pillars of Hercules and gazed upon the Sleeping Lion. The passengers on the Werra one and all were reading it, and seemed to have its leading points by heart, and reading your dedicatory inscription, they attached my name to the Rock, and greatly magnified your flattering tribute. But you did not exaggerate the glory of that scene. We cast anchor under the Fortress in the clearest evening twilight, and were lost in admiration.

Our travels thus far have been every day full of new and fresh delights. I landed at Genoa on the 19th of May, and learning by telegraph that my family were at Naples, I joined them there, and was happy to find them all in the best of health and spirits. J—— and M——, who had been in Munich since November, had already joined their mother and E——, had visited Amalfi and Pæstum before I arrived, and as it was getting warm in Naples, I only kept them there long enough to climb to the crater of Vesuvius, where we had a fortunate day and a clear view to the very bottom of the sulphurous cavern, and felt beneath our feet the fearful rumblings of Sheol. Then after exploring Pompeii and a lovely sail to Capri, we returned to Rome, and from that time have taken things very leisurely, staying a week or two in every interesting place on our journey northward. I need not tell you that to our untravelled eyes everything has been full of interest and instruction. Rome especially overwhelmed us with wonder and pleasure. I was amazed to find how much remained to bear witness to her ancient glory.

We lingered at Venice until the 1st of July, and since then have had a charming week in the Tyrol, and are now here in one of the most beautiful spots in the world, on our way to Vienna. We make a very good natured travelling party indeed, and make the most of each day and hour. . . . We shall go no further eastward than Vienna, as the children want to be at Bayreuth, among the other music-maniacs, at the end of the month.

. . . Our only regret in the midst of these foreign pleasures is that we cannot be at Stockbridge too. . . . Ever truly yours, JOSEPH H. CHOATE.

HAMILTON COLLEGE HAS MANY DEFENDERS.

Hamilton College certainly "needs no apology," as was well argued by a correspondent of THE EVANGELIST three weeks since. If she were in any danger, she has many gallant sons that would rush to her defence, as we have proof in the replies that have come to us to the former article, all of which affirm that the writer quite misapprehended the remark which he took as a reflection upon his Alma Mater. That is quite possible, and yet we can easily excuse any warmth of language that is prompted by filial affection; and indeed we can hardly regret a mistake which called forth such an eloquent defence. But that the misapprehension itself may be removed we have already published a brief disclaimer, and add one more:

Will you allow an alumnus of Hamilton College who was present at the meetings of the last Commencement to say that Dr. Jenkins either read press reports that grossly misrepresent the sentiments and opinions of the alumni present, or that he incorrectly interprets what he has read and heard. The clause of a resolution that gave rise to considerable discussion was finally withdrawn. It is printed in italics below:

> Resolved, That we request of the trustees that they shall give us for president a man who is specially acquainted with modern and advanced methods of education; who by his habits of life is familiar with young men and collegiate work; who has executive tact and energy, and *whose tastes are scholastic rather than ecclesiastic*.

There was inserted after the first "who" "*while in full sympathy with the admirable traditions of the College*." Surely there is nothing here, much less in the other resolutions, that will warrant the statement that our good Alma Mater was told her life was a failure, and that "there were many to upbraid and scarce one to do her reverence". Bishop Lyman of North Carolina, who had not seen the College since he graduated fifty five years ago, did say Hamilton College was too narrow and too Calvinistic. But it was said half humorously, and was received by everybody with a smile. There was a very large number of alumni present. There was just as much praise of Hamilton's glorious past, just as much prophesying as to her still more glorious future, at this last Commencement as at any that Dr. Jenkins used to attend. If he will stop over a day at old Hamilton when he goes to see his son graduate at Princeton, he will find us as good Presbyterians as ever. The three prominent candidates for the presidency are all Presbyterian ministers. No "troublous times" have fallen upon the College. Thanks to the Fayerweather bequest, our treasury no longer runs into debt. During the past year, under acting president North, a Latin-Scientific course, parallel with the old Classical course, was started. It is true we have no President now. In that respect we are not worse off than a number of other Colleges. Our Baptist neighbor, Colgate University, has vainly called two men to the Presidency since receiving the munificent gift of a million of dollars. H. [illegible]

[illegible], NEW YORK.

We call the attention of those of our readers who are looking for a good school for boys, to the advertisement on our third page of the North Granville Seminary, under the charge of Mr. Arthur J. Clough, of whom we can speak from personal knowledge, as he was for three years Principal of the High School in Stockbridge, Mass., where he proved himself a thorough and excellent teacher, as we are sure he will prove wherever he may be. He has fitted students for Harvard, Yale, Smith, Wellesley, and other Colleges, many of whom have done him credit.

AN OIL TANK ON FIRE.

They who cannot visit the Mediterranean to see the blazing cone of Etna in its present rage, or to see Vesuvius lift aloft its prodigious cloud of smoke and ashes as it has done periodically ever since the eruption so vividly described by Pliny, should visit the oil regions of Pennsylvania and Western New York in midsummer time. When fortune [illegible], it will be theirs, at some portion of their [illegible], to witness that magnificent spectacle, a [illegible] of petroleum on fire.

The tourist on entering the city of Olean, N. Y., from Buffalo to the east or by the Valley Road from the south, finds himself in the neighborhood of countless great cylindrical structures made of iron plates, and painted a dull red, in form exactly like the revolving turret of a monitor, but immensely larger, and lacking the gun ports. They are not made for the shelter of gunners, though artillery sometimes has to be trained upon them, as we shall show. They are the [illegible] iron oil tanks used for storing the crude petroleum as it comes to them through pipe lines from the different fields with which they are in connection. Each of these tanks cost nine, ten, or perhaps thirteen thousand dollars, and holds twenty or thirty thousand barrels. The plates are riveted together tightly, as those of a steam boiler, and the tanks are closed cylinders. The great groups of these huge and singular structures, disposed over a valley, and often up the hill sides, present a most picturesque and striking appearance to unaccustomed eyes.

A fire in one of these tanks is always a most serious and alarming occurrence, not only for the great loss involved in the destruction of the oil and the tank itself, but for the peril in which it puts all adjacent structures, including other oil tanks, railway lines, and river craft, if a river is near, for the burning oil will go in sheets of flame over the waters for miles, devouring rafts, bridges, boats, and wharves in its course, and it makes a fire so hot as to drive away the oldest fire brigades, and would roar back its laughter at the deluge which the combined steamers and fire tugs of any city could throw upon it.

Each tank is surrounded by a little embankment of earth, making a miniature lake bottom, so that, in case of fire, the burning fluid may be at least temporarily confined in a pool and kept from spreading to other oil deposits. If the oil from a burning tank could be quickly drawn off from the bottom, the danger would be greatly diminished, and if the fire could be prevented from following the stream, the oil might be led to some hollow, whence it could be pumped into other tanks, and a large portion of it saved. But as no one would dare approach a tank on fire, a field gun is always kept in the neighborhood of the storage, and on the first breaking out of a fire, the piece is wheeled up, and shot after shot sent through the iron wall to release the contents as soon as possible and prevent the awful fury of an "overflow." For, should nothing of this kind be done, the fire would soon heat the whole contents of the tank to a point at which it would swell upward like the lavas of Etna or Mauna Loa, and pour itself over the sides in a foaming cataract of fire, which would drive all human beings far away and spread terror and destruction in every direction.

The writer of these lines was at Portville, on the Allegheny, on the night of the 22nd of July, when a tremendous thunder storm passed over the region and struck a twenty-eight thousand barrel tank, standing in the great group of tanks below Olean. In a few moments the heavens were all alight. We lost no time in preparing to visit the scene of the disaster and were soon flying after fleet horses down the river road. One ink black path across the heavens hid the stars which were shining after the storm. Crowds of people poured out of Olean to see the sight. It was volcanic in its brilliancy and its fury. And lo, there was a double cone. Two tanks were on fire, the lesser of about ten thousand barrels. The gun was brought up and unlimbered, and the fight began. Shot after shot went crashing through the good iron, until great gaps were torn through the sides of each blazing crater. But alas! the lie of the land prevented the gunner from striking lower than the eighth or tenth ring from the bottom; the tanks could not be more than half emptied; the stream ignited, and a lake of roaring fire was formed in an adjacent hollow, which finally burned itself out. Meantime the big tank was crackling and hissing and tossing on high its volcanic splendors, while the iron walls bent and curled over in the fierce heat, like lead or tin. All night long this raging Phlegethon kept up its illumination, and far into the next day, sending the news of its mischief in strange discoloration of the clouds for miles up the Alleghany Valley, and shrouding the neighborhood of Olean in such gloom as if it had heard Lady Macbeth exclaiming,

> "Come thick night,
> And pall thee in the dunnest smoke of hell,"

and leaving all around it scarred and blackened, as if a small volcano had been in action.

CLERICUS.

THE TELEGRAPH SYSTEM OF ENGLAND COMPARED WITH THAT IN AMERICA.

We are always happy to be corrected when in error, and all the more when the error is to the disparagement of our own country. It matters not that the statement here referred to was only an item of news that was floating in the daily press, from which it was copied into THE EVANGELIST. None the less are we glad to be set right, and to be able to set the public right, by one who shows by figures that the mighty "Postal Telegraph System of Great Britain and Ireland," of which we hear so much, and which we are urged in this country to imitate, is far inferior to our own Western Union, which stretches out its long arms across a Continent, and counts the number of its telegrams sent every year by tens of millions! But we will let our correspondent tell his own story:

Dear Dr. Field: In THE EVANGELIST of last week I found the following, viz: "The postal telegraph system of Great Britain and Ireland is now the most gigantic and complete organization for the transmission of messages in the world. The staff numbers 3,153, the annual amount expended in salaries and wages is $322,000, and the total number of telegrams passing through the office per annum, 52,565,779."

Now as a gentleman bearing your name must be regarded as authority in telegraph matters, I will assume that your figures are correct, although, if so, I am sorry for the employees. I will now give you the figures of the Western Union Telegraph Company for the year ending June 30, 1891, the last year's figures to June 30, '92, not being as yet complete: number of employees, about 25,000; amount of salaries and wages paid, about $11,000,000; number of telegrams, 60,000,000; and I may add that the length of wires now used exceeds 735,000 miles, with about 21,000 offices. As to its being the most "complete organization," I hardly know how to judge of that except by its works. In fact, the movements of "men and things" upon the other side are so much slower than with us, that rapid transmission and delivery there is hardly expected to compare with ours.

T.

YOUNG GROVER CLEVELAND.

By Rev. Samuel T. Clarke.

[It w]as the middle of March, the balmy air of [these] days, unusual hereabouts, had enticed [pede]strians to saunter in the peculiar Buffalo [sub]urbs. Out there, away from winter-bound brick walls, the sun has a better chance to begin his early gardening, and was already calling up the crocuses and wakening the violets on the banks of the Niagara. So an afternoon stroll naturally bent in that direction, with the additional purpose of visiting the interesting Allen Homestead, of which we now write, the early home of ex-President Cleveland.

Niagara Street, the avenue on which the residence in question is located, is the western boundary of the city of Buffalo. As the name indicates, it runs along the course of that which is in some respects the most extraordinary river in America. What the Promenade des Anglais is to Nice, that, perhaps, in time, with growing culture and love of scenery, will this boulevard become, with its broad view of Lake Erie and its world renowned outlet. The street is on the edge of a bluff, and runs parallel to the river northerly toward the Falls, a distance of several miles.

Out in the suburbs of the city, on the river side of this avenue, stands, back from the street, amid large trees, groups of shrubbery and flowers, a house, nearly half a century old, built and occupied at that time by Lewis F. Allen, Esq., who then was hale, hearty, and clear-headed as ever, but who has since died. Resting a half hour in his library that afternoon, chatting with the genial master of the house, reminiscences were related of general interest.

At the door of this mansion, in the year 1854, said Mr. Allen, a young traveller knocked. He was smooth-faced, neatly dressed, and aged nineteen. He was the son of a Presbyterian country parson, who had recently died. His name was Grover Cleveland. He was on his way West to seek his fortune, and stopped here to spend the night.

The recollections which he proceeded to recount regarding this same personage, may be worth repeating. Those who do not sympathize with him politically, are yet interested to note anything that is associated with a rise in the world so phenominal as that of this Democratic ex-President.

The first fact which Mr. Allen established was that the young man who went that day within the door of the Allen mansion, had no intention of making Buffalo his home. He was on his way to Cleveland to study law, knowing no one there and having no prospects in view. Mr. Allen was his uncle, being the husband of his father's sister and his only aunt. He told him there were as good lawyers in Buffalo as in Cleveland, and persuaded him to remain here, contrary to his purpose, promising to secure for him admission to a good office.

The second fact that appears, is that he thus became an inmate of the home of one of the staunch Presbyterian families that made up the circle of the old First Church. This residence, his early Buffalo home, stood, as has been said, on the banks of the Niagara. Like his subsequent abode, it is also a white house, approached by a circular walk from the street. It is covered with a peculiar, old-fashioned stucco. Spacious rooms are on each side of the vestibule, connected by folding doors. At the rear is a broad veranda, overlooking, not the Potomac, but the Niagara. On the Canadian side lies the squalid village of Fort Erie, the ferry to which starts from a dock almost under the Allen homestead. It was a typical continental mansion. Certainly there was nothing here to awaken or inspire dreams of ambition in this young law student, who passed a year copying papers for the Allens by those frontier windows. This was a decided change from school teaching, his old work. Grover shunned, said Mr. Allen, all ladies society. Just under these windows ran the lines of the Central to the Falls. It may be noted in passing that this route has the reputation of transporting more bridal parties than any in the country. Why wedding trips should bend towards Niagara is a deep mystery, but such seems to be the unwritten law in many States. Possibly Luna Island may in some way be related to the honeymoon and congenial to the mild lunacy which prevails during that halcyon period. Was it the continual passage of these parties that awakened in Cleveland what was even then a marked peculiarity, a distaste for ladies' society, save that of his own kin.

Another point of interest is that at this time his principles and conduct were so excellent that he went straight ahead. He was, said his uncle, a model young man. After a year of copying in the Allen homestead, his relative, impressed with the good character of his work and ways, applied to the then leading law firm of Rogers and Bowers to give him a place. The senior councilor, now dead, replied, "that his services would be worth nothing to them. They had all the clerks they needed. They could pay him nothing. If he wants to," he added, "he can put his table up in that corner, and have his books on it, and pick up what he can."

The first year he received the pay indicated—nothing. The second year, enough to pay his board, and after that a steady advance. At the time he came to his aunt's, Mr. Allen stated he had made a profession of religion in his father's church in the country, and went with them to church regularly. He was a most persistent reader. His amusements were confined mostly to hunting and fishing at Allendale, the Grand Island property of the Allens. He entered heartily into all the family life, was of remarkably good spirits, and full of fun. In that home, which was more than usually devoted to literature and art, he was a reader of whatever he could devour in the way of books, while later his studies were strictly and religiously professional.

"He was never charged anything for his board here," said his uncle, "but received and treated as one of the little circle. I never saw anything of extraordinary promise in the young man, though I thought he would be successful in life. He always was lucky." The stream of his life, and that of the Niagara, which ran thus parallel for a time, were singularly analagous. No one that looked on the river as a stranger, and saw its peculiar appearance, as of smooth, semi-solid, glassy surface, covered with the cleavage-like blotches, would believe that about twenty miles below it could break into the most magnificent cataract in the world. Nor did any one dream that the other current, about twenty years on, should culminate in the loftiest ambition an American citizen can know.

The centre of Niagara is the Horseshoe Falls, and so many incline to make the horseshoe symbol of good luck the heraldic device of the other spectacle. This, however, is apt to be ever the case—the prophet is not without honor save in his home.

Again. It was at this time, too, that his personal appearance took on its most striking feature at present. A recent writer has said, that "Cleveland's face is the most unintellectual of any of the Presidents." This statement is based on a misapprehension or prejudice. A single line, the artists tell us, changes the whole effect in a human countenance. In the Corcoran Gallery at Washington is a most admirable collection of executive portraits. A recent examination impressed us with the fact that ex-President Cleveland is the only one who has worn simply a moustache. Possibly this feature gives an unstatesmanlike cast to his countenance. It was in these early days he assumed it, at a time well remembered in the neighborhood.

The moustache question agitated Western New York somewhat in the early sixties. One of our most prominent patriarchs in Synod was wont to fulminate most bitterly against it. To him the greatest heretic was an hairetic. In Church and State it was a sign of revolt against fossils. It was the badge of nonconventionality. He probably assumed it, not as an adornment, but in the manner the Irish wear the green. It meant that "life is executive and practical, not contemplative and philosophic." Just as some follow, "Art for art's sake," its advocates ran up the device of "Business for business' sake."

It is curious to see, again, how all of these earlier associates declare that the ex-President's career is a "Chapter of Accidents." It was an accident that he did not settle in Republican Ohio; that he had a relative who could start him hopefully in law; that he chose to be a Democrat when his kin were not and when it was political death; that he turned up at the Chicago convention and was then elected. If this be so, and accidents are producing such grave historical incidents as rail splitters, canal boat men, bakers, and country parson's boys becoming rulers of millions, let us by all means have a philosophy of accidents. Is the origin of presidents as grave a question as the origin of species? Who will rise and explain?

The ex-President's uncle was a gentleman of the Old School, original, quaint, and a thinker. He was a Republican, as is the writer. He felt that he could not vote for his nephew. He was one of a number of decided "characters" who dwelt on this frontier. He expressed, however, a desire that these facts now narrated should be recorded, not for any political reason, or to aid in any way the party he could not sustain, but as interesting historical points regarding one who will ever be a marked figure in the American annals of the close of the nineteenth century, the first Democratic President after the war, and for so many long decades.

Ministers and Churches.

NEW YORK.

New York City.—The Rev. C. H. Tyndall, the excellent pastor of the Broome street Tabernacle, has been at Ocean Grove with his family for several weeks, on account of sickness. He has been afflicted with an abscess on his neck, but is now improving. The Rev. H. M. Tyndall, brother of the first named, is the Associate Pastor of the Tabernacle and together they have made "a strong team." All the departments of work are well in hand. At the recent third annual meeting of the Tabernacle Missionary Association 350 people were present. A part of the exercises of especial interest was a dialogue by sixteen young ladies, entitled "Light and Darkness." Eight of the young ladies were attired in light and attractive colors, and came upon the platform singing a gladsome hymn, some bearing in their hands instruments of music or of pleasure, as a violin or lawn tennis racket. They represented the happy, pleasure-loving, Christian Church much at ease. Afterward, came the other eight young ladies, clad in black, and singing a solemn air. They represented the different heathen countries. Then followed the dialogue, in which these representatives of the benighted nations poured forth their woes into the ears of their Christian sisters, and appealed to them for the gospel. The whole was a plea for missions in the form of an object lesson. Of the recent Madison Square Garden meetings, "The Tabernacle Monthly," printed in the interest of this church and its several enterprises, says: "The recent Convention of the Y. P. C. E. stirred the city from centre to circumference. It was a practical demonstration that Protestantism is not hopelessly divided. We dare say that all who were permitted to attend it received a spiritual uplift."

The Rev. R. B. Tobey of Boston is expected to preach in the Madison Avenue Church (Dr. C. L. Thompson's) on August 7th, and Dr. H. T. Miller of Chicago on August 14th and 21st.

Skaneateles.—*A Fine New Church Dedicated.*—Wednesday, July 27th, was a day of great interest to the congregation of the First Presbyterian Church of Skaneateles, the occasion being the dedication of their beautiful new church edifice to the service of God. The day had been looked forward to with eager anticipation, and indeed it was a joyful time. Potted palms and a few snow-white lilies were the only decorations in the church, which presented an unusually bright and attractive appearance. The exercises were very impressive and greatly enjoyed by the large audience present. After the organ voluntary and invocation, the choir rendered the anthem, "To Thy temple I repair." Rev. O. L. White, the pastor, welcomed in a few fitting words, not only his own congregation, but also members of the other churches, to the newly erected temple of worship. The responsive dedicatory service was most impressive, the pastor reading the different purposes for which the church should be used, the congregation responding each time, "We dedicate this house," after which the pastor offered a most devout dedicatory prayer. Dr. A. A. V. Raymond, pastor of the Fourth Presbyterian Church of Albany, preached an admirable sermon from the text, "Ye shall keep My Sabbaths and reverence My sanctuary." Rev. M. N. Preston of Bath, a former pastor, gave an address, in which he said it seemed like a dream to him; he could hardly believe that this spacious and beautiful edifice could be of solid brick and stone. He spoke of the beauty of the church, and said, Nothing on earth was too good to devote to the construction and beautifying of a temple for the worship of God. His eloquent remarks were thoroughly appreciated by his former parishioners. The services closed by the entire congregation singing the doxology, after which they were dismissed with the benediction by Dr. Raymond. In the evening, a sacred concert was held in the auditorium of the church. The new church is a handsome edifice, built of Onondaga pressed brick, with Onondaga limestone trimmings. Its style of architecture is Queen Anne. It has three towers, in the largest and highest of which hangs the old bell, which has called the worshippers together in the old church with its clear, ringing tones for fifty years. It seemed fitting that such faithful service should be rewarded by a place in the new tower, where we hope it may ring out the Gospel invitation for years to come. If the exterior is pleasing to the eye, what may we say of the interior, which is, in itself, a perfect gem. The finely arched ceilings—painted in oil a delicate orange cream, striped with gold—the side walls tinted a salmon pink, the highly polished oak woodwork, the solid and substantial oak pews, the carpets, the rugs, over all the subdued light from the stained glass memorial windows, combine to present a most pleasing and harmonious effect. Then the modern accessories are not wanting. At the rear of the auditorium is a large room, with a seating capacity of 150 to be used as a Sunday school and lecture room. This may be thrown open to the auditorium by means of a sliding door, giving the whole church a seating capacity of about 500. Connected with this are the rooms for the infant classes and the library, while on the floor above are the church parlors, kitchen, china closets, linen chests etc., all fitted up in the most approved style. The building is lighted by electricity. The three vestibules make it very easy of ingress and egress. It is, in short, a model building, both in internal arrangements and external proportions. The total cost was $25,000. About $3,000 were expended for the windows.

Gouverneur.—*The New First Presbyterian Church.*—The corner-stone of this edifice was laid on the afternoon of Wednesday, July 27th, with due ceremony. The site is the same on which the two edifices which have preceded the present one have stood, and it is the finest in the place, as well becomes this pioneer religious organization of Gouverneur. The local paper says that the outside dimensions of the new church will be 126x100 feet; the auditorium, 80x80 feet; the pews are to be arranged in amphitheatre style, with a capacity of 750 sittings. The floor will be inclined, the pulpit platform in the centre of the left of the auditorium and the choir loft directly back of it, raised two feet above the pulpit. There will be a Sunday-school room on the right, 60x42 feet in size, connected with the auditorium, by sliding doors. Its capacity will be about 400 persons, so that when the two rooms are made into one, the capacity will be 1,100 persons. The Sunday school room will be arranged in modern style. The class rooms will be placed along the sides of the room proper, and will be well lighted and airy. The ladies' parlor will be immediately under the Sunday-school room, and will be large and convenient. The edifice is to be constructed entirely of Gouverneur marble, and will cost about $60,000. The inside finish will be of chestnut. The exercises were in charge of the pastor, Rev. W. F. Skinner. The Rev. D. D. Monro read the Scriptures; Elder James H. Rutherford presented a list of the contents of the copper box to go into the corner-stone. They were chiefly manuals and documents of local interest. As pertaining to the church, they were a manual of its members, officers, and societies, and the historical sermon, delivered at the last morning service held in the old church, April 10, 1892, by the Rev. W. F. Skinner; the cut of the new church, with the description of the same, by Helen I. Parker; photograph of the old church by Charles Cunningham, a history of Gouverneur, etc. The corner-stone having been laid by the Pastor, prayer was offered by the Rev. Mr. Dibble. The services being concluded at the new building, the audience moved to Union Hall, where further exercises of a very appropriate and interesting character were held. A hymn having been sung by the congregation, the Hon. George M. Gleason spoke on behalf of the Board of Trustees, Robert Markwick for the society, and John Webb, Jr., for the congregation. Singing by the congregation followed, and then the Rev. L. Merrill Miller, D.D., of Ogdensburg, delivered an eloquent address, partly historical. In referring to the early times, when this church had its beginnings, he said: "Gouverneur was fortunate in its early religious influences. In 1806, four families took shelter in an open shed, covered with boughs, and formed the first settlement of Gouverneur, not far from what was subsequently known as the Austin dwelling house. Soon after, in July, 1806, the first religious meeting was held in this shanty by Elders Nichols and Pettingell, two home missionaries from Connecticut. At this rude house of Mr. Austin the settlers always kept up some form of religious service on Sunday, until a school-house was built, where the meetings were afterwards held. Fearing an incursion of the British in the war of 1812, a block house was built. In 1814 it was voted that the block house be sold at vendue and the avails applied to build a house of public worship. The first Congregational or Presbyterian Church was organized with six communicants. The first church edifice was erected in 1820, and finished in 1821, at a cost of $1,400. A second church was dedicated in 1844, costing $3,500. This building, which was variously enlarged and improved, has been removed to give place to the noble structure which is now rising before you. A line of most excellent clergymen have led the Lord's host in the ministry of this church. They are honorable names, doing good service, in the following order, viz: Rev. Messrs. James Murdock, Richard C. Hand, Jonathan Hervey, Robert F. Lawrence, Simeon Bicknell, B. B. Beckwith Newton J. Conklin, Dr. Tryon Edwards, and William F. Skinner, who remains with you at the present time. Beginning with six members, more than a thousand have been added to its communicants, and 327 were on its rolls at the last annual report. During the past year they have contributed nearly $3,500 to home and foreign missionary purposes. When we consider the other prosperous churches and congregations in this enterprising town, look at your thrift and promising industries, at the business places and the beautiful dwellings, forming delightful and happy homes, and the attractive country around, it is well to emphasize the healthy religious influences which have conduced largely to the wealth and enjoyments of the place, for God says, "Them that honor Me I will honor," and "Riches and honor are from the Lord." And it was to be expected that a church and people prospered and enlarged as this congregation has been, when they looked at their old structure, all too small for their increasing members, should bless the Lord and take courage, should say, Let us arise and build, let us use the wonderful quarries God has given us, let us lay broad foundations, and with thanksgiving raise the topmost stone, shouting, "Grace, grace unto it." Dr. Miller next glanced at architecture as applied to the uses of religion in past ages and at the present time, making the conclusion that the Christian Church, and especially a Presbyterian church, should have its true character of strength, beauty, and simplicity impressed upon all its lines and arrangements. This new church will be the finest house of worship in Northern New York. We congratulate the pastor and congregation on the goodly project.

Rochester.—While pastors are very generally absent, the congregations that remain enjoy excellent preaching. The Rev. A. J. Behrends, D.D., supplied the pulpit of the Brick Church last Sabbath with great acceptance. Dr. Sims of Syracuse supplied the Central Church. The First Church is still supplied by Pastor Millard, who preaches in the chapel, as the auditorium is now being improved as to its decorations. Drs. C. B. Gardner and C. P. Coit are back again in their pulpits after their attendance upon the delightful Convention in New York. Rev. Charles A. Evans, Jr., of Harrisburg, has supplied the vacant pulpit of Calvary Presbyterian Church for the past two Sabbaths, with a view to future service.

The Presbytery of Troy, July 28, dismissed its licentiate, Mr. Joseph McIntyre, to the care of the Presbytery of Philadelphia North, where he has accepted the call of the Port Kennedy church.

Campbell.—Rev. E. P. Salmon of Knowlesville has accepted an unanimous call to this church.

NEW JERSEY.

Newark.—Dr. D. R. Frazer has occupied his pulpit of the First Church since his return from the General Assembly. Dr. John Gillespie supplied the Second Church pulpit July 31st, speaking in the evening on "What I saw in India." The Third Church was supplied by Dr. J. M. Worrall, D.D., formerly of New York. The Rev. Dr. J. Wilbur Chapman preached in Park Presbyterian Church morning and evening. He preached in Newark during the Mills' meetings. Two years ago he became pastor of Bethany Presbyterian Church in Philadelphia, and since then more than 1,000 people have united with the church, half of them men. In the absence of the pastor, Rev. L. W. Allen, Rev. Richard A. Green of Jenkintown preached at the morning service in the South Park Presbyterian Church.

WISCONSIN.

Oshkosh.—The First Presbyterian Church (Rev. L. C. Smith pastor) are to erect a new house of worship at the cost of $15,000. Mr. Smith has done a good work here, and the interests of the congregation now demand enlarged accommodations.

MICHIGAN.

Petoskey.—The First Church of this place (Rev. Wiley K. Wright pastor), has recently received fifteen members, five by letter and ten on confession of faith.

SOUTH DAKOTA.

Pierre.—Rev. [illegible] G. Sterling of Omaha, Neb., accepts the professorship in the Synod's College here, to which he was last month elected, if he can be released from his present charge. Formerly a member of this Synod and Dakota Presbytery, his return will be heartily welcomed.

Eden.—[illegible] This church, grouped with Union, is again efficiently supplied by licentiate N. McKechnie of Pierre College, and, though a country church, maintains a week-day prayer-meeting as well as a live Sunday-school.

Forestburg.—July 12th four new members were welcomed to this church (Rev. F. W. Stump pastor) by profession, two husbands with their wives, and six children were baptized, three of them from each family.

CONGREGATIONAL.

Rev. Graham Taylor, D.D., the pastor of the Fourth Church, Hartford, and Professor of Pastoral Theology in Hartford Theological Seminary, has just been called to the professorship of Christian Sociology in the Chicago (Congregational) Theological Seminary. The Advance argues that this invitation to a new field is clearly providential, and must be accepted by Dr. Taylor. "There is such a thing as the plain unmistakable leading of Providence. It is this which one in Prof. Taylor's position will be most of all careful to note. The opportunity he has had afforded him in Hartford for doing some things and trying certain experiments has been exactly what was needed. His marked success has been exactly what was needed in order to prepare him for the larger opportunity that opens now to him in Chicago. No other city in America offers such advantages for the doing of the kind of work on which Dr. Taylor has so profoundly set his heart as Chicago offers; and especially is this true in face of the coming World's Fair. The fact is, there are some superb opportunities, which Chicago, at this time, is presenting for those who have the capacity and the fitness required. This the Chicago Theological Seminary has had the vision to see and the large sense of human brotherhood to realize. It has already begun certain undertakings and outlined certain forms of effort within the Seminary and by means of the Seminary, which lay hold in a most vital and direct way on the chief religious and social problems that confront us all. Professor Taylor's natural aptitudes and special studies and experiences seem to have been preparing him for just such a form of work as is here waiting for the right man." Prof. Taylor is a brother of Dr. W. H. Taylor of Rochester.

NOTICES.

A Reunion of the Teachers and Students of Gainesville Female Seminary will be held on the Pioneer Grounds, Silver Lake, Wyoming County, N. Y., Aug. 10, 1892. Any person desiring to attend will please communicate with Mrs. Cynthia Elbredge Burlingham, Castile, Wyoming County, N. Y.

CROSS-BEARER'S MISSIONARY READING CIRCLE.

This organization, established in 1890, has already become somewhat known, and promises to be a most useful instrument for spreading missionary intelligence among the Christian people. No greater need has manifested itself than a lack of sufficient knowledge on this line; and none has been more keenly felt by the isolated missionary.

The object of the "Reading Circle" is to overcome that passive indifference and supply that want by instituting a regular course of study, selected from the wide field of universal missionary literature, so that all Christians may enlist under our banner in the cause of Christ.

Men in all parts of the world, leaders in the Church, have sent us their hearty approval, such as Dr. Scott, India; Dr. [illegible], Japan; Dr. Johnston, England; Chaplain McCabe, New York; Bishops A. G. Haygood, Paul [illegible], Philadelphia; etc.

[illegible] be made very pleasant by organizing [illegible] carrying out a program at stated meetings, [illegible] study, reading and questions, music, [illegible]. It is to be hoped that many readers of The Evangelist will take up this work and write for full information to the Secretary, Rev. Z. M. Williams, A.M., St. [illegible], Mo. M. L. Gray.

Salisbury, Mo.

THE SYNOD OF KANSAS.

According to action taken at its last meeting, the Synod will meet in Forest Park at Ottawa Sept. 1st at 7:30 P. M., and continue till the 8th. The Committee of Arrangements will send a printed programme early in August to all our churches throughout the State. We want to make this, our first attempt at a "Synod in the woods," a decided success. The several Boards of our Church will receive due attention; woman's work will be presented in a proper manner; one hour each day will be given to a Church Officers' Training Institute; one hour each evening to the Y. P. S. C. E. workers; the forenoons will be devoted to routine business, the afternoons and evenings to Institute work and popular meetings.

Especial effort will be made to secure a large attendance of the elders and young people. Forest Park is a delightful grove and well equipped with buildings necessary for the accommodation of Synod. The business meetings of the Synod will be held in Assembly Hall, those of the Woman's Societies in the Normal Hall. Tents, cots, straw, etc., can be had at a small expense. You can live as cheaply at Forest Park as at home. Come prepared to stay through the session.

Concerning reduced railroad fare, due notice will be given later by those in charge of that matter.

John C. Miller, Permanent Clerk.

Winfield, Kan., July 12, 1892.

SUMMER WORK OUTSIDE THE CHURCHES.

At a meeting of the New York State Central Sabbath Committee held June 21, 1892, it was voted to call the earnest attention of all who are interested in the evangelization of the masses and in the preservation of the American Sabbath, to the moral and spiritual needs of that large class of people in our Cities who, during the summer months especially, seek pleasure on Sunday in the public Parks and in suburban resorts of all characters.

The desire of our City population to get into the open air after the long confinement of our northern winter, is a natural desire and must be recognized as such by those who seek to reach the masses and do them good. It is believed that many who now spend the Sabbath in pleasure seeking and dissipation, may be reached and influenced for good by religious services of an attractive and popular character, in keeping with the day, provided such services can be held in or near such places of resort and in suitable tents or buildings, combining to some extent the attractions of the open air, with the comfort and convenience of a regular place of worship.

The Committee therefore earnestly commend to the thoughtful consideration of the Christian public and of Christian men of wealth especially, the opportunity of reaching the thousands who throng our Parks and suburban resorts on Sunday, by making provision for the holding of attractive religious services in suitable tents or buildings in or near such places of resort.

A. A. Robbins, Chairman.
C. W. Loomis, Secretary.

Binghamton, N. Y.

GENERAL ASSEMBLY MINUTES AND REPORTS, 1892.

The Minutes of the General Assembly of the Presbyterian Church in the U. S. A., for 1892, and the Reports of the Boards to the Assembly, will be published, it is expected, early in August. The price of these Minutes, to other persons than ministers of the Presbyterian Church in the U. S. A. and Commissioners to the last General Assembly, will be as follows:

Paper covered Minutes, $1.00; cloth bound Minutes, $1.50; paper covered Reports of the Boards, $25c.; cloth bound Reports of the Boards, 50c. The postage is included in these prices.

To ministers belonging to Presbyteries that have paid their full apportionments to the Assembly's Mileage and Contingent Funds, and to Commissioners to the last General Assembly belonging to such Presbyteries, the cloth bound Minutes will be distributed free, postage paid, and the cloth bound Reports of the Boards, for the same sum. Orders should be sent to the Rev. Wm. H. Roberts, D.D., Stated Clerk of the General Assembly, [illegible] Avenue, [illegible].

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MARRIAGES.

A Midsummer Wedding.—A very interesting and attractive marriage service took place in this city on Wednesday morning of last week, July 27, in the Madison Square Presbyterian Church, Dr. Parkhurst's. [illegible]

DEATHS.

Cory.—More than passing notice should be given of the death of Joseph Cory, who recently died at his home near Westfield, N. J., at the advanced age of 85. Mr. Cory was a successful man, and all through life Paul's words might apply, "Not slothful in business; fervent in spirit, serving the Lord." He united with the church in 1826 and was early identified with Christian work in "Old Spring St. Church," N. Y. City. He and his brother Christopher, the Home Missionary, were particularly interested in the origin of The Evangelist, and never ceased to be subscribers. Mr. Cory was an efficient, generous and beloved ruling elder in the Presbyterian Church at Westfield since 1851. He leaves a wife and one son.

Mellen.—At her home in Oberlin, Ohio, Mrs. Laurana W. Mellen, widow of the late Rev. William Mellen, a missionary among the Zulus for twenty-five years.

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THEY SPAKE AS THEY WERE MOVED.

"Holy men of God spake as they were moved by the Holy Ghost."

Unholy men are sometimes moved by the Holy Spirit. So was King Saul, and violently moved. He stripped himself and lay on the ground all night. He even prophesied, though he was not a prophet, for God revealed to few truth to His people through him. The persons through whom God communicated His will were holy men. A man may be moved by the Holy Spirit and yet make statements that are not correct, because the Spirit does not entirely control him. [illegible]

It must be noted also that these holy men knew that God spake to them. [illegible]

They were also affected by the manner of the speaker. He spoke like a man who was moved by the Holy Spirit, and believed and felt what he uttered. Besides this, there is something in the truth itself that compels assent. Else why should men crowd to hear a speaker who pained and alarmed them? It was to those that heard it the voice of God. God communicated to men by His prophets the knowledge of certain facts and principles that could not be known in any other way. It is the business of a hearer to surrender himself to the truths revealed to those holy men, as to the very Word of God. The man who hesitates doubts, and the man who doubts does not believe. L. W.

THE TWO VILLAGES.

Over the village, on the hill,
Lieth a village white and still;
All around it the forest trees
Shiver and whisper in the breeze;
Over it sailing shadows go
Of soaring hawk and screaming crow,
And mountain grasses, low and sweet,
Grow in the middle of the street.

Over the river, under the hill,
Another village lieth still;
There I see in the cloudy night
Twinkling stars of household light,
Fires that gleam from the smithy's door;
Mists that curl on the river shore;
And in the road no grasses grow
For the wheels that hasten to and fro.

In that village on the hill
Never is sound of smithy or mill;
The houses are thatched with grass and flowers;
Never a clock to toll the hours;
The marble doors are always shut;
You cannot enter in hall or hut;
All the villagers lie asleep;
Never a grain to sow or reap;
Never in dreams to moan or sigh,
Silent and idle and low they lie.

In that village under the hill,
When the night is starry and still,
Many a weary soul in prayer
Looks to the other village there,
And, weeping and sighing, longs to go
Up to that home from this below;
Longs to sleep in the forest wild,
And heareth, praying, this answer fall:
"Patience! That village shall hold you all!"

—Rose Terry Cooke.

A GENTLE LIFE AND A GENTLE DEATH.

Mrs. John Gilbert, born 1805 died 1892.

Any obscure village is interesting, if it be the home of the good and the great, and the friends, far and near, of the late Mrs. Gilbert, because of associations recalling her sweet image, her sainted character, and the memories of her varied life and work, will always be interested in Fredonia.

Any one who has enjoyed a ride eastward from the Main Street, along the country road, shaded with stately trees, and commanding a view of kind old Erie in the clear sunlight, and dim Buffalo in the distance, will not soon lose an impression of uncommon natural beauty. More beautiful still is a drive northward, turning toward Lighthouse Point, or flowery, rock-girt Van Buren, just three miles from town. Travellers tell us that the road from Main Street, across the brook, beside the mill and roaring waterfall, over the hill and away to Westfield, through fertile grape lands, the sun glowing on Chautauqua hills to the left, or glistening on a distant sail to the right, compares well with sunny France.

But the point of interest in the village is a neat little cottage at the foot of the Main Street, not far from the Western Hill, where flows the brook and stands the mill. Here, within a minute's walk of the lovely park, in the centre of the village, and separating the stores on Main Street on the one hand, from the beautiful churches, all of brick, on the other; here in her home, Mrs. Gilbert lived and died. As she lay in her little room, surrounded by her only son and her daughters, who kindly ministered to her last wants, we all felt that we were witnesses of the end of a truly great and truly successful life.

Patience is success. Like her Saviour on the cross, who told His thirst, Mrs. Gilbert in her illness, told her wants quietly and submissively, and though in great bodily agony, only said, Pray that I may be patient.

Satisfied with length of days is success. When told that we might have her up and well again, she replied, I can hardly realize it. I hope not. There was no desperate clinging to a wretched existence. Like one rising satisfied from a great feast, she was more than willing to depart. The close of the Ninety-first Psalm could be written over her life: With long life will I satisfy him and show him my salvation.

Blessed companionship with God is success. She asked a friend by the bedside to sing. What shall I sing? Jesus, Lover of my soul, was the reply, and as she repeated the whole verse alone, one could see that the dark valley was to her a place of abundance of light. In a word, as we reflected on her tenderness to her children, and the devoted love with which they in turn hovered around her deathbed, as we pictured her in health making garments for the poor, like Dorcas, and even when she had hardly strength to dress herself, as we remember her conversation, always kindly, always discreet, constantly turning to the spiritual side of things, as we recall her dainty ways, her looks, truly the lineaments of Gospel books, there rises instinctively to our lips the saying Here, in the home life, and in the quiet ways of an obscure village, is a truly successful life. She has lived for the prize of Christian worth and won it. Here, if ever, we have seen a gentle life and a gentle death.

The Children at Home.

A GENTLEMAN.

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale;
A lad who had his way to make,
With little time for play;
I knew him for a gentleman
By certain signs to-day.

[illegible]

THE FRENCH MAID.

[illegible]

II.

The fourteenth of January fell on a Wednesday. The day dawned [illegible] that did not prevent the Gervais from [illegible] each called forth to market, accompanied by her servant carrying a great basket. We will not follow them as they make their purchases. At ten o'clock Madame Gervais had already returned, and was comfortably settled in her snug dining-room, engaged in seeding raisins and chopping almonds for a certain pudding, of which the more fundamental part was being prepared in the kitchen. Little Lili, perched in her high chair, was imitating all her mother's motions, enchanted with the thought that she was helping.

For the past five years the Gervais family had been served by the woman who had been Lili's nurse, an excellent creature and a perfect cook, though somewhat morose, and to the last degree rustic. She had never been able to form the habit of addressing her master and mistress in the third person, but used the familiar *thou* of the province. Nor had she ever learned to open a door otherwise than by covering her right hand with a corner of her apron. When she waited at table, it was with a clatter and an awkwardness which betrayed her country training. But Madame Gervais had the good sense not only to put up with these minor faults, but to bless heaven for that precious treasure, that pearl of great price, a devoted and efficient servant. When she received a few friends, she called in the aid of the quiet little needlewoman who came one day every week to sew; she was always ready to lend a hand anywhere and to wait at table, and thus everything went on without trouble or confusion.

Madame Raymond did not return from market till nearly eleven, exhausted, chilled, exasperated with the fishman's stupidity, anxious lest the venison should prove too gamey, and in a state of desperation over a huge plant which she had purchased by way of ornament, as giving more for the money than flowers, and which now she did not know what to do with. Before there had been time to examine the contents of her basket, to take a breathing space, and to see to the rekindling of the fire, which had gone out during their absence, it was noon, and Monsieur Raymond, with his formidable appetite, and the two famished school boys, had come in quite ready to do honor to luncheon. Disappointment! Nothing was ready!

"O ho! we are to fast this noon in honor of the grand dinner this evening!" cried Monsieur Raymond, good-humoredly.

But his wife was in no mood for pleasantry.

"I have been more than two hours marketing, and am tired to death, and now you scold."

"What could you find to buy that would take two hours? You must have devastated the market!"

When Madame Raymond had enumerated her purchases, her husband declared that it was all very well, but also that it was very well it was only for once, a joke which Madame Raymond considered in very bad taste. They lunched hastily on whatever was at hand, for the cook who had been engaged to prepare the dinner had arrived, and it was necessary to explain to this *cordon bleu* what was expected from her talent.

Uncle Daniel had not failed to accept the invitation, but had omitted to send the hoped-for basket of wine. That matter must be attended to, and Monsieur Raymond undertook the duty, as well as that of providing some additional decoration for the table, the large plant not being adapted for this purpose.

"What shall I buy?" he asks.

"I don't know exactly; you will see something: something green for the jardinière, something that will last a good while."

Madame Raymond's drawing-room was opened only once a week, on her reception day, in consequence of which it was impossible for a plant to live there long, and as her dining-room faced the north, she never had any flowers, except a chance bouquet on festival days, provided any one thought to get one.

The parlor was the largest and prettiest room in the apartment, with its two windows looking toward the sun. But with what care she shut it out! The carpet with its beautiful bouquets of roses, the chairs with their upholstery of worsted damask and cherry silk, the buhl furniture, the little crystal chandelier, the painted china, all were the pride of the mistress of the house, and it was never without a feeling of satisfaction, a sense of superiority, that she compared her parlor with that of her neighbor.

The latter was in green velvet, somewhat faded, it must be owned, but Madame Gervais said, laughingly, that dull shades were all the style, and besides, if the sun spoiled the color of her curtains, it made her flowers grow admirably. Nothing could be prettier than one of her windows, where, summer and winter, a great jardinière, always in flower, gave an air of festival to the whole room. A good piano; a well selected stock of books in a case; a great sofa full of cushions of every shape, on which one was permitted, when a little out of sorts, to extend oneself unceremoniously; a large table, well planted on four solid legs; a few modern engravings simply framed, and on the chimney piece, a bronze Polyhymnia on a standard of black velvet, between two artistic candelabra, such was the parlor which no one had even thought of considering fine, but which was for the Gervais family the very focus and incarnation of the home. How pleasant it was there evenings, especially in winter! The children at work among their dictionaries at the large table; papa in flannel jacket and slippers, comfortably reading, or, perchance, catching forty winks; mamma silently plying her needle, and when at nine o'clock dinner came in with the tea-tray and the fountain hum of the kettle was mixed with the noise of the crackling fire and the rustling of the pages, the little parlor became a place of delight. [illegible]

[illegible]

KINTARO, THE WILD BABY.

[illegible] Kintaro, or Golden Darling. He was never lonely, for having no children to play with, he made companions of the wild animals of the forest.

He romped with the little bears, and often when the old she-bear would come for her cubs to give them their supper and put them to bed, Kintaro would jump on her back and have a ride to her cave. He also put his arms around the neck of the deer, which were not afraid of him. He was prince of the forest, and the rabbits, wild boars, squirrels and martens, pheasants and hawks, were his servants and messengers.

Although not much more than a fat baby, Kintaro wielded a big axe, and could chop a snake to pieces before he had time to wriggle.

Kintaro's father had been a brave soldier in Kioto, who through the malice of enemies at court, had fallen into disgrace. He had loved a beautiful lady whom he married. When her husband died, she fled eastward to the Ashigara Mountains, and there in the lonely forests, in which no human being except woodcutters ever came, her boy was born.

She lived in a cave, nourishing herself on roots and herbs. The woodcutters soon learned about the strange pair living wildly but peacefully in the woods, though they did not dream of her noble rank. The boy was known among them as "Little Wonder," and the woman as "The old nurse of the mountain."

Thus, all alone, the little fellow grew up, exercising himself daily, so that even though a child, he could easily wrestle with a bear. Among his retainers were the tengus, though tiny were often rebellious and disobedient, not liking to be governed by a boy.

One day a good mother tengu, who had always laughed at the [illegible] [illegible]

[illegible] time the [illegible] marching [illegible] to Kioto. [illegible] was no ordinary [illegible] he found out the mother and [illegible] the child, and [illegible] as his own.

So Kintaro went off with Raiko and grew up to be a brave soldier, and taking his father's name, he was known as Sakata Kintoki. His mother, however, remained in the mountains, and lived to an extreme old age, and was always known as "The old nurse of the mountains."

To this day, Kintaro is the hero of Japanese boys, and on their huge kites will usually be seen a picture of the little black-eyed ruddy boy of the mountains with his axe, while around him are his wild playmates, and the young tengus rubbing their long noses, which were so nearly broken by their fall.—From Japanese Fairy World. Edited by William Elliott Griffis.

HOW TONY SOLD ROSE BUDS.

He was only a dog, but a remarkably clever one. He belonged to the class known as shepherd dogs, which are noted for their sagacity and fidelity. His master was a little Italian boy called Beppo, who earned his living by selling flowers on the street.

Tony was very fond of Beppo, who had been his master ever since he was a puppy, and Beppo had never failed to share his crust with his good dog. Now Tony had grown to be a large, strong dog, and took as much care of Beppo as Beppo took of him. Often, while standing on the corner with his basket on his arm, waiting for a customer, Beppo would feel inclined to cry from very loneliness, but Tony seemed to know when the "blues" came, and would lick his master's hand, as much as to say: "You've got *me* for a friend. Cheer up! I'm better than nobody; I'll stand by you."

But one day it happened that when the other boys who shared the dark cellar home with Beppo went out early in the morning, as usual, Beppo was so ill that he could hardly lift his head from the straw on which he slept. He felt that he would be unable to sell flowers that day. What to do he did not know. Tony did his best to comfort him, but the tears would gather in his eyes, and it was with the greatest difficult that he at last forced himself to get up and go to the florist, who lived near by, for the usual supply of buds.

Having filled his basket, the boy went home again, and tied it around Tony's neck. Then he looked at the dog and said: "Now, Tony, you're the only fellow I've got to depend on. Go and sell my flowers for me, and bring the money home safe, and don't let any one steal anything." Then he kissed the dog, and pointed to the door.

Tony trotted out in the street to Beppo's usual corner, where he took his stand. Beppo's customers soon saw how matters stood, and chose their flowers, and put their money into the tin cup in the centre of the basket. Now and then, when a rude boy would come along and try to snatch a flower from the basket, Tony would growl fiercely and drive him away.

So that day went safely by, and at nightfall Tony went home to his master, who was waiting anxiously to see him, and gave him a hearty welcome. Beppo untied the basket and looked in the cup, and I should not wonder if he found more money in it than he ever did before.

This is how Tony sold the rose buds, and he did it so well that Beppo never tires of telling about it.—From Harper's Young People.

A CLOCK STOPPED BY SPARROWS.

The Sarnia town clock stopped at 4.30 one morning, and the janitor, on going to ascertain the cause, found that the hands had been securely tied down by strands of twine and grass. The mischief had been done by a pair of English sparrows, who had selected the angle formed by the hands as a site for a nest. The movements of the hands interfered with their plans and the birds put their wits to work to devise a remedy that would secure the stability of the nest. Their first scheme was to wind the shaft on which the hands are pivoted round and round with grass and cords. That failing, they tied the hands to each other and to the framework in such a manner that it took considerable time and a great deal of labor on Mr. Williams' part to remove the obstructions. The engineering skill displayed by the birds in accomplishing their object, showed that they possessed reasoning powers of no mean order, besides an amount of industry and perseverance in gathering the material within the few hours at their disposal, that is almost incredible.

A FIFTEENTH CENTURY INCIDENT.

Near the little seaport of Palos, on the Andalusian coast, stood, in the fifteenth century, and still stands, the ancient Franciscan convent of Santa Maria de Rabida. At the gate of this convent a penniless stranger of me[illegible] [illegible]

[illegible]

[illegible] to the queen, and were heartily seconded by the queen's friend and favorite, the Marchioness de Moya. Isabella was persuaded, and requested that Columbus should return for further conferences. At the same time, she illustrated her nobleness of nature by directing that the sum of twenty thousand maravedis (about two hundred and sixteen dollars) should be presented to the impoverished navigator, with which to pay his travelling expenses and provide himself with apparel suitable for making a decorous appearance at court. Perez, overjoyed at the success of his mission, hastened back to La Rabida.

Immediately upon receiving the message of the queen and her gift, Columbus purchased a mule and set out once more for the camp before Granada. He arrived in time, says the historian, "to witness the memorable surrender of Granada to the Spanish arms. It was one of the most brilliant triumphs," continues the chronicler, "in Spanish history. After near eight hundred years of painful struggle, the crescent was completely cut down, the cross exalted in its place, and the standard of Spain was seen floating on the highest tower of the Alhambra. The whole court and army were abandoned to jubilee."

But the public exchequer had been depleted by the war, and the requirement of Columbus, that in case of success he should be invested with certain dignities and emoluments, provoked the resentment of the nobility and clergy. While King Ferdinand continued to regard his projects coldly, Queen Isabella was shaken in her support of them by the dissuasion of her confidential advisers. Columbus would concede nothing, and his negotiations failed.

Mounting his mule, he set out for Cordova, from whence he intended to depart at once for France. This was February, 1492. But it so happened that Columbus had gained two earnest friends at court, who were firm believers in his cause, and perceived the star of his destiny. They were Louis de St. Angel and Alonzo de Quintanilla, revenue officers to the crown. These friends, deeply distressed at the loss of what they esteemed a great opportunity for Spain, hastened to represent the matter once more to the queen, and were heartily seconded in their effort by the Marchioness de Moya. Their eloquence kindled the enthusiasm of Isabella. The great endeavor dawned upon her mind in all its grandeur, and she exclaimed, "I will undertake the enterprise for my own crown of Castile, and will pledge my jewels to raise the necessary funds."

A messenger dispatched with all speed to summon Columbus to return, then turned back to Santa Fe, and was graciously received by his royal benefactors. On the 17th of April, 1492, stipulations for the expedition were signed, and on the 12th of May following, Columbus took leave of the court and set out for Palos, there to organize and equip his momentous expedition.—European Days and Ways by Alfred E. Lee.

FOSTER-MOTHER TO A WOODCHUCK.

It was the smallest woodchuck I had ever seen, not much larger than a large rat. Its head and shoulders were so large in proportion to the body, as to give it a conical look. It could not walk about yet, and had never before been above ground. Every moment or two it would whistle cheerily, as the old one does when safe in its den and the farm dog is fiercely baying outside. We took the youngster home, and my little boy was delighted over the prospect of a tame woodchuck.

We captured them all, and the young family was again united. How these poor, half-famished creatures did lay hold of the spoon when they got a taste of the milk! One could not help laughing. Their little shining black paws were so handy and so smooth; they seemed as if incased in kid gloves. They throve well upon milk, and then upon milk and clover. But after the novelty of the thing had worn off, the boy found he had encumbered himself with serious duties in assuming the position of foster-mother to this large family, so he gave them all away but one, the first one captured, which had outstripped all the others in growth. This soon became a very amusing pet, but it always protested when handled, and always objected to confinement.

I should mention that the cat had a kitten about the age of the chuck, and as she had more milk than the kitten could dispose of, the chuck, when we first got him, was often placed in the nest with the kitten, and was regarded by the cat as tenderly as her own, and allowed to nurse freely. Thus a friendship sprung up between the kitten and the woodchuck, which lasted as long as the latter lived. They would play together precisely like two kittens; clinch and tumble about and roll upon the grass in a very amusing way. Finally the woodchuck took up his abode under the floor of the kitchen, and gradually relapsed into a half wild state. He would permit no familiarities from any one save the kitten, but each day they would have a turn or two at their old games of rough and tumble. The chuck was now over half grown, and procured his own living. One day the dog, who had all along looked upon him with a jealous eye, encountered him too far from cover, and his career ended then and there.—John Burroughs, in the August Century.

AN ODD NESTING PLACE.

On a barn in the suburbs of New York City, there is a weather vane in the shape of a horse, which has in it a bullet hole a little over an inch in diameter. Now a weather vane is at the most but an inch and a half in thickness, but still this small space was utilized by a pair of house wrens as a home, and here they have bred for two years. I often sat and watched these little workers trying to carry small sticks into this tiny space, but as the entrance was at the bottom of the horse they never succeeded in their undertaking, and at last gave it up and built their nest entirely of soft materials.

They never seemed to mind the motion of the vane, and many a time, as I have been passing, I have stopped to listen to the clear sweet notes coming from that small throat, as the male bird, perched upon the horse, sang his love song to his better half.

THE SPELLING OF GEOGRAPHICAL NAMES.

The first report of the United States board on Geographic Names has been published as Executive Document No. 16, House of Representatives, 52nd Congress, 1st session.

The report gives a [illegible] [illegible]

[illegible] The system appeared in 1885 in the Proceedings of the Royal Geographical Society for that year. The main principle there laid down was that "in writing geographical native names, vowels should have their Italian significance and consonants that which they have in the English language." The British Admiralty and War Office have used this system since 1885; it has been accepted by the Foreign and Colonial Offices, and the Colonies have been requested to adopt it in respect to names of native origin.

The systems followed by the French and the German Hydrographic Office agree in the main with the English, and the influence of all those authorities works in the direction of uniformity.

It must, however, be admitted that the general practice in every country remains wholly unaffected by the example of reform. The Royal Geographical Society and the Board on Geographic names write Beirut, but English and American travellers ring the changes on Beyroot, Beirout, and Beyrouth, or insist upon the circumflex accent in the rut, which they erroneously suppose cannot then be mispronounced rut. The truth is that accents are a continual stumblingblock to the English printer and the English reader, who will not learn their meaning and use. The scheme devised by the Royal Geographical Society does away with this cause of offence by retaining but one accent—the acute—to mark, where it is essential to mark, the syllable on which the stress falls in pronunciation, and the simplicity of all its rules may begin to be appreciated by the public before the twentieth century is far advanced.—Bulletin of the American Geographical Society.

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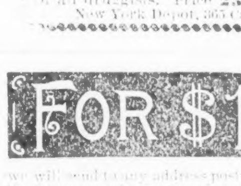
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Agricultural Department.

WHITE CHINESE GEESE.

There is good profit in geese where the necessary accommodations are at hand. But it is necessary to have running water or a good pond and a fair sized range of field or wood. Writing [illegible] American Cultivator, Annie C. Webster [illegible] if these conditions are supplied there is [illegible] why the geese should not pick up their living in the summer time, and [illegible] liberal feeding on grain during [illegible] fattening period for market. The [illegible] process does not generally extend over [illegible], and the cost will not thus be very [illegible] The profits come from feathers, eggs [illegible] flesh, and the three combined generally [illegible] to handsome little sums.

[illegible] pure bred white Chinese are probably the [illegible] graceful of geese, and have a rival only in [illegible] wild Canada goose. They are almost swan-like in their appearance, and their feathers are of a very delicate texture, and pure white or brown, making them valuable in the market. The white variety is always considered the more profitable on account of the dazzling beauty of the plumage, which is snow white and spotless all over. They spend so much of their time in the water that their white feathers are never dirty.

The white Chinese are the smallest of the domesticated breeds, and they weigh considerably less than the heavy Embden or Toulouse varieties. But size in geese is not always the synonym of real profit, and though almost bantam-like in form, the Chinese geese bring in as much for profit as the heavier sorts. Their smallness makes them easier to fatten. The cost of raising them for market averages considerably less than the heavy breeds. They will produce as much weight on the average from the same amount of feed as either the Toulouse or Embden geese.

But the Chinese goose is a prolific layer and in the course of a season she will lay nearly double as many eggs as the larger and heavier birds. These eggs bring the same price in the market as other goose eggs. The flesh of the Chinese goose is equally valuable and sells pound for pound as high as any other goose flesh. Another good feature of the bird is the profit to be realized from their feathers. The pure white, soft feathers of the Chinese goose always sell for something more per pound than those of any other breed.

In keeping any geese, however, it does not pay to let them run loose in the grass lots or grain fields, for they will do more damage in trampling down the plants than their eggs and feathers will bring in the market. They need a special field or wood range which can be given over to them entirely.

ANIMAL HEROISM.

The whole world is represented as involved in the pain and suffering peculiar to present conditions. Animals are a part of this creation, and they bear whatever of pain and privation comes to them with a pathetic patience. A writer says: Take horses, for instance. In battle and after the first shock of a wound, they make no sound. They bear the pain with a mute, wondering endurance, and if at night you hear a wild groan from the battlefield, it comes from their loneliness, their loss of that human companionship which seems absolutely indispensable to the comfort of domesticated animals.

The dog will carry a broken leg for days wistfully but uncomplainingly. The cat, stricken with club or stone, or caught in some trap from which it gnaws its way to freedom, crawls to some secret place and bears in silence pain which we could not endure. Sheep and other cattle meet the thrust of the butchers' knife without a sound, and even common poultry endure intense agony without complaint.

The dove, shot unto death, flies to some far-off bough, and as it dies, the silence is unbroken, save by the patter on the leaves of its own life blood. The wounded deer speeds on to some thick brake, and in pitiful submission waits for death. The eagle, struck in midair, fights to the last against the fatal summons. There is no moan or sound of pain, and the defiant look never fades from its eyes until the lids close over them, never to uncover again.

Here is an example of this splendid endurance right before us, which proud man in vain tries to emulate. A mule, haltered to a post, awaiting treatment, one of its hind feet a suppurating sore, frog festering and running [illegible]. Its whole body droops, and its eyes are strained and agonizing. The veterinary surgeon standing by, says that the lightest touch of that foot to the ground causes the most intense pain, and yet there is no sound, nothing but that patient endurance that astonishes and appalls.

Rural and Farm Items.

Don't let your tomatoes grow too much vine.

In applying liquid manure do not put it on the plant.

Give the boys and girls a chance to raise chickens.

Lettuce is a good sedative and is used as such in medicine.

Let air and sunshine in the house during a hot day, but out into the cellar, provided it is clean and sweet.

The annual appropriation for the work of the geological survey has been cut down by the Senate from $562,000 to $336,000. The [illegible] reduction was accomplished by the votes of western senators.

Do not use soap and water to wash dairy utensils; rinse first with cold water, then wash with hot water in which a handful of salsoda has been thrown, then scour with salt, finishing by rinsing with boiling hot water.

Fine action in a horse is of more real consequence than extraordinary speed. High speed is of no practical use except on a race course, and then to capture a bet or stakes. The good roadster has all the speed that he needs.

Comparatively few of our people have found out what merit there is in gooseberries, how keen and appetizing the flavor when used as rhubarb is while green, and how easily kept in jars for frequent enjoyment all through the year. They have a special and most agreeable flavor.

Roses can be successfully budded on peach trees, according to a Santa Clara (Cal.) correspondent of Vick's Monthly. He says: "I have seen a three and four year-old peach tree bloom as nature would have it on some branches early in April; then from May to August hang thick with branches of white pink, and yellow roses, a perfect wonder to passers by."

An Iowa butter dealer gives this direction for distinguishing butter from oleomargarine. Cut a piece of the questioned butter in halves. If ever it saw the inside of a churn there will be watery exudations right in the track of the knife, but if it is a combination of prepared and disguised fat, there will be a smooth, greasy surface only.

If one has no bone cutter or bone mill, many bones that could be used for the hens are wasted. Bones are very tough and are not easily broken by pounding with a hammer. To facilitate such work, however, bones should be heated in an oven, or partially burned. If well steamed, they also become brittle. After heating the bones, pound them on a flat stone, and they will be found not so difficult to break as before.

Flowers need sprinkling to wash the dust off the leaves, even when the ground is not very dry. This is especially the case with the little dooryard bed, where the dust from the street flies abundantly. The plant leaves are their lungs, through which they breathe, and they will not do good work when choked with dust, any more than the lungs of the owner would.

Why should we be bothered with two names for the new Green Mountain grape, also called Winchell? This duplication is of too frequent occurence. There is the New Rochelle blackberry, also called Lawton—the former being the correct, the latter the more common name—and almost every fruit, indeed, with from one to half a dozen confusing aliases. Let us have done with this folly. There are varieties enough to remember, without having a lot of synonyms to keep in mind also.

As a test of the value of spraying with carbonate of copper and ammonia mixture as a preventive of celery blight, the spraying was begun at the New Jersey Experiment Station last year on August 6th, and repeated once a week. Two rows were taken that were as near alike as two could be, and one was sprayed, the other not sprayed. On November 6th the celery was dug, cleaned of soil, and weighed. The sprayed row yielded 121 pounds in twenty-five feet of row, and the other gave seventy-two pounds, or less than three-fifths as much.

An alcohol lamp, says the Tribune, is a very useful article, not only for the nursery and the sick room, but for the use of the traveller at hotels in rural districts, where the supply of hot water is not always forthcoming. The new triple-flamed lamps are warranted to boil a quart of water in five minutes, or before the deliberate hotel boy has had time to consider the advisability of answering the bell. The fragrance of burning alcohol makes the lamp an agreeable feature of the room, while an oil lamp, when used as a stove, is often more or less objectionable, because not only of its tendency to smoke and its disagreeable odor, but because of its general sense of smudginess, which the best constructed oil-stove possesses to some degree.

A FARMER'S WIFE'S EPITAPH.

Here lies an old woman who always was tired,
For she lived in a house where help wasn't hired.
Her last words on earth were: "Dear friends, I am going
Where washing ain't done, nor baking nor sewing;
And everything there will be just to my wishes,
For where they don't eat there's no washing of dishes.
I go where loud anthems will always be ringing;
But having no voice, I'll get rid of the singing.
Don't mourn for me now, and mourn for me never,
For I'm going to do nothing for ever and ever."
—Written by Herself.

BIRDS.

No other branch of natural history approaches, in popularity, that one which is devoted to the study of birds. Many reasons concur to give this well-recognized preeminence to Ornithology. Every natural object doubtless possesses a certain beauty in the eyes of those who have made it a special and prolonged object of study. But the beauty of a bird is readily to be perceived by most persons, even though they may be devoid of any scientific training. Birds appeal in various ways to our senses and emotions, as well as to our intellect, and lend attraction to what is quite external to and independent of them.

A bird is one of the most wonderfully organized of all animals, and almost the whole of its organization is arranged to facilitate flight. The flights some birds will take, moreover, are extraordinary phenomena in themselves. Our swifts and swallows fly every year from England to Southern Africa and to the Moluccas, and the restless, wandering flight of various oceanic birds is still more surprising. That such action should be possible in a hot-blooded animal with an internal bony skeleton, needs a most careful and peculiar arrangement of its organs. These are so placed as to place the centre of gravity where it can best be sustained, and all the organs are so constructed as to produce in combination the greatest strength and warmth with the least possible weight. Nothing is more marvellous than the structure of a feather. It is an organ at once so light and so strong, and one which at the same time seems so thoroughly to shut in and retain the body's heat, that it is impossible to imagine anything more perfect.

Bones are necessarily more or less heavy structures, but the bones of most birds, while their solid substance is exceedingly strong, are wonderfully lightened by the details of its arrangement, and still more by the fact that most of them contain not marrow, but warm (and therefore light) air. In some birds even every bone of each toe is thus permeated, and air passes into the skeleton freely by means of large air-sacs, into which cavities in the bones directly open. But for flight, great power is no less necessary than lightness of structure; and voluminous muscles are needed to bring the parts of the skeleton, above all the wings, into vigorous play. Hence the great mass of flesh upon the breast, where are accumulated all the muscles needed to depress the wings, and so raise the body in the air.

Obviously, the further an organ is removed from the centre of gravity, the more inconvenient would it be to have its weight and bulk augmented. Thus the arm of a bird is reduced to what is barely necessary to sustain the great feathers of the wing, and to extend or fold the arm itself. The hand is diminished to an extreme degree, and its few rudimentary fingers are closely bound together. Yet birds have many very handy acts to perform, and have often to weave wonderfully dexterous structures in their nest building. For this the bill has to serve as a hand, and is, indeed, a most skilful and delicate organ of prehension. Yet such an organ it could not be, were it not for the great mobility of the neck which, even when the neck is short, is such as to enable the bird to turn its head round and look directly over its back.

So careful is the packing process in birds, that the parts which grind the food and act as teeth, are placed, not in the jaws, but in the centre of the body—in the gizzard. These parts consist of small stones, which most birds swallow for this purpose—all those, that is, which feed on grain and other substances that require grinding.

In man and beasts the organ of voice—the larynx—is situated high up, close beneath the root of the tongue; but in birds it—or the vocal organ—known as the "syrinx"—is brought near the centre of gravity. Instead of being, as in us, at the summit of the windpipe, it is situated at the lower end, where that tube, just where it divides into two, is [illegible].

A very wonderful organ is the eye of the bird. To say that a man has the "eye of a hawk" is a familiar expression to denote great keenness of vision; but when we reflect that such a bird has often to observe its prey on the ground from a great height, and to descend rapidly and seize it, keeping it all the time well in view during its descent, it becomes plain to us how delicate and extensive its powers of adjustment must be. Birds have a special mechanism for sweeping the eye rapidly and often, by means of a third eyelid. This may be seen any day by observing for a short time the eye of some eagle in a Zoölogical Garden, and noting the film which seems at frequent intervals to shroud it for a moment.

Birds are the only animals, besides man, which can be taught distinctly to articulate and utter sentences, which, though not understood by the birds themselves, are none the less surprising to listen to.

The great distinctness with which birds are marked off from every other class of animals, also gives them an additional interest in the eyes of many persons who have some knowledge of natural history. They are the most easily defined of any class, since the two words, "feathered creatures," suffice to define them. Every bird possesses feathers, but no creature which is not a bird has anything of the kind.—Quarterly Review, London.

THE BRITISH ELECTIONS.

These had elements of unwonted bitterness. Religious rancor has come to the surface quite frequently. Thus the Rev. Thomas Davis, vicar of St. John's, Harborne, issued an address in favor of a certain candidate of the divisions of Staffordshire, and in it he said that "Mr. Gladstone has been for many years God's scourge on this nation, and I should not myself be surprised if in further anger God should permit him to return to power." And then he goes on to state as the leading features of England to-day "Ritualism and infidelity among our bishops and clergy, the patronage of everything Romish in all classes of society, and political intrigues with that power which as a nation we shook off at the Reformation, and which has in itself those elements which shall in the very last days characterize the man of sin." The reverend gentleman adds: "The Irish question is very simple. Mr. Gladstone is behind Home Rule, the Pope is behind Mr. Gladstone, and Satan is behind the Pope."

Professor Tyndall also wrote a very emphatic letter to the Times. "I have received letters," he said, "from workingmen and others, asking my opinion on various questions now agitated—asking me in some cases directly, which way I would advise the writers to vote. I reply to them by example and precept. To the possible detriment of an already broken organism, I have postponed a visit to the Alps to enable me to record my vote in favor of the Unionist candidate for this division of Surrey. No man has ever done more to corrode the love of truthfulness among Britons than Mr. Gladstone. Many of those who will sit upon his side in the next House of Commons, will have climbed to that position by lies. This is not desirable. By way of precept, I would exhort my correspondents, to the best of their ability, to resist and diminish lying and slandering. I am questioned about Protestant ascendancy, and asked if it is not this at which the Belfast Convention aims. This is one of the lies, told with unblushing knowledge that it is a lie. We fight, not for Protestant ascendancy, but against an ascendancy far more intolerant and degrading." The professor evidently means the ascendancy of Rome.

IF ANY MAN DENY THAT THERE WERE ORIGINAL INERRANT SCRIPTURES LET HIM BE ANATHEMA.

The holy Scriptures are from God, as abundantly proved by internal and external evidence. We see and feel that they were given by inspiration of God. We are deeply impressed with their divinity. But as the Messiah was human and divine, "very God and very man," so, these Scriptures have both the human the divine elements, with this difference, that while the human in the Christ was without imperfection, the inspired writers of the Scriptures were still obviously imperfect men. Either from their imperfection or from the imperfection of those who followed them in the handling of the Scriptures, there are, so far as our present knowledge enables us to see, unexplained errancies in these writings. They are to the full orb of these Scriptures, like the spots on the sun's disk, utterly insignificant, though a cause of stumbling to the ignorantly superstitious and the unbelievers, yet hardly thought of by those who dwell in the warmth and sunshine of this light of God. There are two methods of dealing with these. One method is that indicated by the caption of this article, strictly to insist that there were sixty-six writings originally given without "spot or wrinkle or any such thing," with no sign or semblance of errancy or imperfection, and that whatever errancies appear, are stains from human handling of these writings since. This is a modern patent method and convenient to use for some purposes, especially as no one in the wide world can prove that it is not true. Even if we could get access to the original manuscripts, and should find any errancies in them, that would prove upon this method, that they were not the original manuscripts.

The other method is the common one among the devout and candid, to admit that there are apparent errancies which we have not the means at hand to fully explain; so many of them can be reasonably explained, that there is good reason to think all could be were the materials at hand, and the whole sum of them is really as insignificant, amid the full shining of the sacred Scriptures, as the spots on the face of the glorious orb of day.

Which of these methods is the better? The first of these invites at once the challenge to produce the original manuscripts, an impossibility except by a miracle. It seeks to defend the creation by impeaching the providence. The Scriptures were created perfect, but were not preserved from imperfection when they came into practical use among men. This whole method is utterly impracticable, even though a convenient basis for an anathema against some heresy.

The other method says, the Holy Scriptures which we have are the Word of God able to make us wise unto salvation. They shine on us as with a divine light. They show to us God and the salvation by His dear Son. They are the light of our feet, the lamp of our path. This method honors both the creation and providence as to the Scriptures. They were given by God and have been wonderfully preserved by him. They come with such credentials, and shine with such light, and with such accumulating evidence, that any errancies which we may not have the means to explain, may be numbered among the thousands of the unexplained things of our daily experience, in the same world created by the same divine hand which gave the Scriptures to man.—Edwin L. Hurd, D.D., in Mid-Continent.

THE PONTINE MARSHES.

The Bulletin of the American Geographical Society, for the quarter beginning with June, gives a summary of a plan matured by Captain von Donat, a member of the Berlin Geographical Society, for the draining and reclamation of the Pontine Marshes. This historic area, including as it does about 125 square miles, has for centuries been nearly uninhabitable by reason of its poisonous exhalations, even a rapid journey across it being at certain seasons of the year not unattended with grave danger. The time was when this death-dealing district was fruitful beyond comparison with any country in Europe, and only to be equalled in India, being capable of sustaining half a million lives. History tells of repeated attempts to drain the Pontine Marshes, from the time of Appius Claudius to that of Napoleon I., when a thorough survey of the whole district was made. This survey is the basis of Captain von Donat's scheme, which, briefly, is as follows:

To stop the inflow of every drop of water into the marshes by canals, which shall turn off the drainage into the nearest water courses, by small tunnels planted in great number in the mountain channels and elsewhere to collect the rain water and turn it into the mountain streams, and by encouraging the growth of plants in the hills. All inflow of water being thus prevented, the larger part of the marshes would shortly free themselves of water, and the lower-lying districts, about 5,000 acres, could be drained and dried by pumping. The advantages of Captain von Donat's scheme are two. All the operations would be carried forward on the edge of the marsh, in the least malarious districts, and they could be completed in a single year and at a cost of less than [illegible].

STILL THEY COME.

The tide of the surplus population of the old world still comes to America with a steady flow. A study of immigration statistics for the fiscal year about to close is interesting. It discloses the fact that this year about 2,000 immigrants have landed upon our hospitable shores per day, excluding Sundays, or about 635,000 in the aggregate. This total has been exceeded only in two former years, 1880-81.

The number of immigrants who have landed in America seeking homes since the adoption of the constitution is about 17,000,000; a number equal to more than one fourth of the present total population. Of this number more than one third have come from Great Britain and nearly one-third from Germany. Of the 6,000,000 who have come from Great Britain in the past 100 years over one-half were from Ireland. The total number of natives of the Emerald Isle who have sought American shores is 3,500,000; the number of Germans is nearly 5,000,000; the number of English 1,500,000. Sweden and Norway come next, having furnished in the past century nearly 1,000,000 inhabitants to this country.

Of the 17,000,000 who have come into the country in the past century 15,000,000 were from Europe, over 1,000,000 from British America, and about 500,000 from Asia. The stringent laws which have been enacted within the past few years seem to have had little effect in restraining immigration, for since 1889, when the attempt to repress immigration was first made a prominent feature of legislation, the number of people coming into the country from abroad for the purpose of making this their home, has increased year by year.

In 1889 the number was 444,427; in 1890 it was 455,302, in 1891, 590,839, and in 1892 will be as indicated above, about 635,000. Despite the fact that our Italian neighbors have been impressed with the belief that the lives of natives of that country are not altogether safe here, they continue to pour in. The number of Italians who have come into this country this year will reach by the end of the month considerably over 60,000.

Ireland continues to furnish her quota, and the number for the year will amount to about 60,000. Germany heads the list with 135,000 for the year, which is an increase of nearly [illegible] over last year. The number from Russia has more than doubled in the past year, being over 80,000 for the year, against about 40,000 last year. These figures do not include Poland, which is given separately, and will of itself show considerably over 30,000 immigrants. From Denmark, France, Italy, Scotland and Bohemia there has been a slight decrease in the number as compared with last year, while from Hungary, Austria, Russia, Poland, the Netherlands, Germany, Sweden and Norway and Switzerland there has been an increase.—Ex.

THE LOCALITIES OF BIRDS.

All our permanent residents among the birds, both large and small, are comparatively limited in their range. The crow is nearly as local as the woodchuck. He goes further from home in quest of food, but his territory is well defined, both winter and summer. His place of roosting remains the same year after year. Once, while spending a few days at a mountain lake nearly surrounded by deep woods, my attention was attracted each night, just at sundown, by an osprey that always came from the same direction, dipped into the lake as he passed over it for a sip of its pure water, and disappeared in the woods beyond. The routine of his life was probably as marked as that of any of ours. He fished the waters of the Delaware all day, probably never going beyond a certain limit, and returned each night at sundown, as punctually as a day-laborer, to his retreat in the forest. The sip of water, too, from the lake he never failed to take.

All the facts we possess in regard to the habits of the song birds in this respect point to the conclusion that the same individuals return to the same localities year after year, to nest and to rear their young. I am convinced that the same woodpecker occupies the same cavity in a tree, winter after winter, and drums upon the same dry limb spring after spring. I like to think of these creatures as capable of local attachments and not insensible to the sentiment of home.—John Burroughs, in the Atlantic Monthly.

Facts and Figures.

In [illegible] John Blackstone sold the site of the city of Boston for one hundred and fifty dollars.

St. Martin's, Canterbury, is said to be the oldest church in England. It was built about 300 A. D.

The Russian Military Weekly states that Spain has had one hundred and ninety four Ministers of War during the present century.

In this country 33,000,000 acres of land are being farmed by irrigation. France owes its wonderful success in gardening to this system, and in late years Italy has spent over $200,000,000 for this purpose.

A report on Italian trade, issued by the British Embassy, gives £20,000,000 as the amount annually spent in Italy by tourists and visitors from foreign countries. Of this large amount one-third is contributed by Americans.

The tenth census bulletin issued by the Dominion statistician, shows an increase of about $160,000,000 in the value of industrial products, under the national policy, during the last ten years. The capital invested in the new provinces of British Columbia and Manitoba has increased by $15,000,000, in Ontario by $95,000,000, in Quebec by $[illegible], and in the Maritime Provinces by $18,000,000.

Punctuation points are comparatively modern, only the period is more than five hundred years old. The colon is reputed to date from 1485, the comma about 1520, the semicolon about 1570; some others have been gradually admitted [illegible] writing, printing and [illegible] in [illegible] names of punctuation [illegible].

Out of [illegible] of over $5,000,000,000 of capital invested in manufacturing in the United States, patents form the basis for the investment of [illegible] $6,000,000,000. Evidently the United States system of encouraging invention that has resulted in the patenting of over 476,000 inventions, is a system that is exceedingly wise and valuable. The one thing that has enabled [illegible] to make so wonderful progress in the United States is the patent system.

From the Mission Field we gather that the Dutch Reformed Church stands at the head in South Africa, having some 298,000 adherents, of whom 220,000 are Europeans. The English Church stands second, with 139,000 adherents, of whom one-half return themselves as Europeans, the other half consists of Kafirs, Fingoes and 46,000 of mixed blood. The Wesleyans and other Methodists number 109,000, of whom 22,000 are Europeans, 63,000 Kafirs and Fingoes, and 19,000 of mixed colored blood. There are 17,000 Roman Catholics, 32,000 Presbyterians and 60,000 Independents.

According to the recent census of the religions of Australia the Church of England has by far the most numerous following in the population; the Roman Catholics come second, the Presbyterians third and the Wesleyan Methodists fourth. Of the Episcopalians there are 503,054; Roman Catholics, 286,917; Presbyterians, [illegible]; Wesleyan Methodists, 87,189. There are other Methodists to the number of 22,586, [illegible] 113 Congregationalists and 13,118 Baptists. The greatest gain exhibited by any denomination is shown by the Church of England, which has increased from 342,359 to 503,[illegible]. [illegible] the returns are 349 agnostics, [illegible] socialists and free thinkers.

In the summer of last year there were shipped from the Hammonton District, N. J., [illegible] quarts of strawberries, 165,113 quarts of raspberries, [illegible] quarts of blackberries, [illegible] pounds of grapes [illegible]. The points to which [illegible] were New York, Boston, Providence, Pittsburg, and as far west as Chicago. The berry growers paid the Italian pickers [illegible] $10,407.81 for picking strawberries, [illegible] for raspberries, and [illegible] for blackberries. In round numbers it costs $[illegible] to get the crop from the farm to the market, for which the growers, who are members of the Union, received $[illegible],000.

Mr. Richard H. Edmonds, writing in the August Forum, of the industrial progress of the South gives the following astonishing figures: Since 1880 the corn crop of the South has increased 76 per cent. as against 71 per cent. in the rest of the country; the cotton crop has increased from five and one-half million to nine million bales—an increase in value, even with the present low price, of two hundred millions of dollars; in 1891 there were nearly 45,100 miles of railroad in the South, against less than 21,000 in 1881—a gain of 87 per cent. as against a gain of 56 per cent. in the rest of the country. The passenger traffic of the same roads increased during the same period 360 per cent. as against an increase in the rest of the country of only 168 per cent. In pig-iron manufacture the South's output jumped from 151,000 tons in 1880 to 1,914,000 in 1891—a gain of 323 per cent., as against a gain for the rest of the country of 78 per cent.; in other words, in 1881 the North and West made more than nine times as much iron than the South, in 1891 they made less than four times as much. The increase in the number of mill operators in the South was 135 per cent., as against an increase in New England of 17 per cent. And so in every line of productive activity the marvellous rapidity of increase is explained, showing that in assessed valuations the property of the South has in this period very nearly doubled and increased from $187 per capita to $271—a record that is probably without a parallel in the whole history of substantial industrial growth. And in spite of the temporary depression caused by an over production of cotton, the increase goes on.

One Thing and Another.

The American breweries sold to English syndicates, are reported as having paid upwards of 12 per cent. dividends the past two years.

It is the opinion of Mr. Jacob A. Riis, that "drunkenness is the vice that wrecks about half of the homes of the poor which do not come it. It is that which in nine cases out of ten, drives the boy to the street and the girl to a life of shame."

Bagpipes are generally ascribed to Scotland, where they have taken so strong a hold, but it was an instrument on which the ancient Greeks and Romans played. Nero is said to have performed upon it, and an old piece of Grecian sculpture represents a player on the bagpipe dressed in the [illegible] that is known to-day as the Highland costume.

River and Harbor Bills is the subject of a monograph by Emory R. Johnson, recently published by the American Academy of Political and Social Science. It is a work for every person who desires to be well informed on this question, which is every year coming into greater prominence in the United States.

Kentucky has waked up to the fact that an old charter granted in 1866, amended in 1868, and claimed by its present owners to be operative, still grants the privilege of carrying on a lottery. It is now held by New Orleans men, having been purchased a year or two ago when the agitation against these schemes became very pronounced in Louisiana, and when the principals were looking out for contingencies. The charter is said to be perpetual, and many good Kentucky lawyers believe it still alive. But there are two obstacles to this view. In 1856 a law was passed giving the power to revoke all lottery grants; and the new constitution adopted two years ago contains a section declaring that "all lottery privileges or charters heretofore granted are revoked." It does not appear possible for the owners of the charter to surmount these obstacles. They will probably save Kentucky from being disgraced by a revival of the Louisiana scandal.

It is doubtful if there was ever a more brilliant auroral display in this latitude than that of the night of July 16. The phenomenon first attracted attention about 8.30, when what seemed to be a narrow ribbon of silver with a blue-black edge showed itself in the northern sky and descended from a point at an angle of about 75 degrees to about 10 degrees from the horizon. After this other gold and silver ribbons gathered giving the appearance of reflections from some fiery furnace, and rolled and lashed the sky lazily backward and forward like a huge screen. These displays pulsated with marked rapidity and at times almost disappeared, only to reappear with more vividness and life. They were the most brilliant and fiery a little after 10 o'clock, and must have carried the thoughts of Arctic travellers back to the dark winters on Northern Greenland's coast, where these electric displays are more frequent than here, and more awe-inspiring.

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Cash Capital	$1,000,000 00
Reserves for Insurance in force, etc.	3,161,023 47
Net Surplus	1,645,761 24
Policy Holders Surplus	2,645,761 24
Gross Assets	5,806,784 71

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Seventy-eighth Semi-annual Statement, July, 1892.

SUMMARY OF ASSETS.

Cash in Banks,	$300,5[illegible] 51
Real Estate,	1,557,503 27
United States Stocks, Market Value	1,678,875 00
Bank, Trust Co., and Railroad Stocks and Bonds, Market Value,	3,309,915 00
State and City Bonds, Market Value,	887,097 87
Bonds & Mortgages, being first lien on Real Estate,	695,1[illegible] 00
Loans on Stocks, payable on demand,	149,700 00
Premiums uncollected and in hands of Agents,	538,232 58
Interest due and accrued on 1st July, 1892,	39,445 29
	$9,156,231 52

LIABILITIES.

Cash Capital,	$3,000,000 00
Reserve Premium Fund,	4,172,337 00
Reserve for Unpaid Losses and claims,	745,972 56
Net Surplus,	1,237,930 96
	$9,156,231 52

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PHILADELPHIA LETTER.

Tuesday, July 26th, was a great day in Presbyterian circles in Bridgeton and South Jersey. It was the centennial of the old Broad-street Presbyterian Church, which was celebrated in quite as elaborate manner as the intense heat would permit. An extensive programme was carried out in the grove of ancient oaks and cedars in the old graveyard. The town itself wore a sort of holiday appearance. Many of the residences and some of the stores of prominent Presbyterians were decorated with large flags and bunting.

The old church, which is in as good preservation as though but a score of years old, had been cleaned up and freshened with paint and was thrown open to sight-seers, who looked with reverence upon the brick paved aisles, the high pulpit, and boarded-up seats.

The celebration was arranged under the direction of a Centennial Association. A platform was erected in the cemetery grounds, beneath the trees, and a choir of nearly a hundred voices, under the lead of Mr. Thomas Janvier, sang the hymns sung in the old church a hundred years ago.

Colonel Potter's historical address on the early history of the times was an eloquent one, and full of local interest. The history of the old Presbyterian Church at Bridgeton is almost a family history of the old families of Bridgeton. On its roll of members to-day are many of the same family names which appeared on the roll of its founders a hundred years ago and more.

The old church, the centennial of which was celebrated on Tuesday, is the mother of all the churches and chapels in Bridgeton. A hundred years ago, when its foundations were laid, there was no church of any denomination in the town. That was the first church edifice erected. It is of brick, is well built, and is in a good state of preservation. There are now twenty five churches and chapels in the town.

The history of this old church was told with great fullness in the centennial addresses, which were listened to with eager interest by the congregation of thousands which had assembled to participate in the exercises. The Rev. Sylvester W. Beach, pastor of the First Church, presided at the morning session, and gave a history of the Centennial Association. The Rev. Leonidas E. Coyle offered the opening prayer. Colonel William E. Potter presented a paper on "Bridgetown before 1792," telling the story of the laying of the cornerstone and the dedication of the church. The Rev. Henry Reeves, Ph.D., gave the history from the pastorate of Rev. William Clarkson to that of Rev. John Kennedy, with a sketch of the Rev. Jonathan Freeman. The Rev. Allen H. Brown told the story of the Rev. Samuel Beach Jones, D.D., and his times. A paper prepared by Mrs. Robert DuBois, on the history of Church Music and Hymnology in Bridgeton, was read by James J. Reeves, Esq.

At the afternoon session the Rev. Thomas Murphy, D.D., of Philadelphia, presided. The Rev. Heber H. Beadle gave the history of the Second Church, the Rev. S. W. Beach that of the First, and the Rev. William J. Bridges that of the West Church. Professor Phoebus W. Lyon told the story of the West Jersey Academy, and Dr. P. Kennedy Reeves sketched the history of Pearl-street Mission and the East Bridgeton Chapel. A Centennial Ode, written by Mr. John Reeves of Philadelphia, was read by Mr. James J. Reeves. Mr. Robert C. Ogden of Philadelphia spoke on "Progressive Presbyterianism." At the evening session, the Rev. Moses D. Hoge, D.D., LL.D., of Richmond, Va., delivered an eloquent oration on "Presbyterian Principles."

The papers read on this occasion are to be printed in a suitable memorial volume. It is impossible in this letter to give any condensed summary of the history of the century as told in these admirable addresses.

Mr. Robert C. Ogden's paper was not historical, but was a plea rather for still larger things in the new century. It began, however, with reminiscences, for Mr. Ogden's father was one of Bridgeton's sons. It was pleasant, too, that this old gentleman himself could sit on the platform and participate in the enjoyment of the centennial.

Mr. Ogden urged that Presbyterianism must grow into the greatest possible spiritual power. "A nation may look to the past for its golden age, but the golden age of Christianity is always in the future." A few paragraphs only of this suggestive address can be reproduced in this letter:

"History repeats itself," said Mr. Ogden. "The situation shows our ideal obscured by the traditions of the elders. We find the tithing of the mint, the anise and the cummin to the neglect of the weightier matters. . . . We find some churches bound together by social and financial, rather than by spiritual ties, the right to a place in which to listen to the good news of Christ, sold for a price, and many localities in which the poor have not the Gospel preached unto them. We find political methods frequently prevailing in the making up of the church representation and the raging bitterness of party strife often usurping the place and the power of the spirit of love.

"Like the soldiers of the Commonwealth, we must be iconoclastic. Many an image must be shattered before our ideal can be put upon the upgrade toward realization. Like the Westminster Assembly we must be constructive, replacing that which we may destroy with something better."

Mr. Ogden having spoken in general of the larger meaning of the progress needed, mentions some "minor points":

"Progressive Presbyterianism demands thoughtful attention to the question of forms of worship. Many among us are bitterly opposed to ritual, and yet are rigid ritualists. The Presbyterian Church, originally liturgical, now needs an optional liturgy, varied, rich enough to meet any requirements of worship, not binding by law, yet having the sanction of law.

"Cognate to this question is that of the hymn-book. Our Church has never had a properly authorized hymnal. Fortunes have been made by editors and publishers who have been wise enough to supply our Church's deficiency at this point. The worship of the Presbyterian Church needs to meet the best Christian culture of the age. To assist in this, truly devotional music is required; neither the bald leadership of a precentor, nor the poor reflection of the operatic stage, but the rich, beautiful, and worthy music of the Church, both ancient and modern. Associated with proper music should be such poetry as best expresses the heart-life of Christianity. From the hymn-book that is to be, doggerel, however pious, and all rhyme that is merely euphonious should be excluded. From cover to cover it should be honest, no editorial vandalism being permitted. Strange ethics prevail in much hymn-book making. Men will look up to heaven, reverently repeating, "Thou shalt not bear false witness against thy neighbor," and with no twinge of conscience will straightway proceed to garble a neighbor's hymn. Progress is wasted here.

"There is a vast amount—more, perhaps, than ever before—of honest and earnest thinking about the problems of life and their solution. This makes the great opportunity for the Church. The problems of humanity are the problems of Christianity, for only Christ has given the solution. The last decade of this century is to decide the relation of the Church to the world. The solemn question is, 'What will the Presbyterian Church do in this crisis?'

"American Presbyterianism halts to-day for Christian, Apostolic, intelligent leadership. The question of its progress is merely a question of courageous fidelity to Christ and to Him alone. I think I see the clouds breaking. The great heart of the Church is true, and wearying of strife, is saying, 'Let us have peace, honorable peace.' The plain truth of Christ is broad enough to hold all honest extremes of Christian scholarship, even though its statements be narrowed to the simplest requirements of salvation.

"A century hence another group will gather here. What shall the verdict of posterity be upon what we do? Shall we pay our debt to the ages past? Dare we, owing so much, leave our debts unpaid? Ah, no; this age will not go into moral bankruptcy. It knows too well the love of Christ, and will gladly pay its debts to Christianity. And thus we have a good hope in the progressive future of Presbyterianism."

The corner-stone of the McDowell Memorial Presbyterian Church, Twenty first Street and Columbia Avenue, was laid Saturday, July 23rd. The services began with an invocation by the Rev. J. L. Scott, D.D., pastor of the church, after which the choir sang an anthem. The Rev. J. Gray Bolton read selections from the Scriptures, and the Rev. G. P. Wilson, D.D., made a prayer. A hymn, announced by the Rev. R. Hunter D.D., was followed by an address by the Rev. R. H. Fulton, D.D. There was singing by the Sunday-school, and the corner stone was laid with impressive ceremony by the pastor. The choir sang "Gloria Patria," and the Rev. S. A. Mutchmore, D.D., moderator of the Synod of Pennsylvania, pronounced the benediction.

The McDowell Memorial Church will, when completed, be an imposing edifice, in the Romanesque style of architecture, measuring 100 by 140 feet. A tower, 74 feet high, will be located at the corner of Twenty first Street and Columbia Avenue. It will be built throughout of Port Deposit granite, trimmed with Indiana limestone. The interior will be finished in quartered oak, with an open timber roof and wooden ceilings. The floor will be bowled, with semi-circular seats, capable of accommodating about 800. It is proposed to have it ready for occupancy by April, 1893.

The congregation of the First Church, Germantown, is putting on the wall two memorial tablets, one of which has already been put in place in the church on a black marble slab, surrounded with a fresco of gilt and brown paint. The inscription on it reads "In memory of the Rev. Samuel Blair, A.M., S.T.D., founder and first ruling elder of this church, pastor of the Old South Church, Boston, 1766-1769; chaplain in the Revolutionary Army, 1775; chaplain of the House of Representatives of the United States, 1790 and 1792; elected President of Princeton College when but twenty-seven years of age, an honor which he declined in favor of Dr. John Witherspoon; devoted to this church from its foundation, in 1811, until his death in the seventy seventh year of his age, September 24, 1818. And of Susan Shippen Blair, his wife, daughter of Dr. William Shippen, the elder, who by her generosity and untiring exertions, greatly aided her husband in the establishment and maintenance of this church, died October 12, 1821, aged seventy-eight years." The second tablet will be erected on the opposite side of the church. Its inscription reads: "In memory of T. Charlton Henry, 1828-1890. For thirty-two years a devoted and honored elder of this church, and for sixteen years a beloved and efficient superintendent of the Sunday school. The memory of the just is blessed. Erected by the Session, A.D., 1892." J. R. MILLER.

PHILADELPHIA, August 1, 1892.

THE PASTOR'S "VADE MECUM."

If a "vade mecum" is what goes with one certainly a bicycle well deserves the name. In older works on the equipment of a minister, such things as bicycles do not appear. But they should not be omitted from any list of the modern pastor's requirements. I would not say that lessons on mounting and riding the steel steed should form part of the theological seminary training. But they may well constitute a graduate course, which shall not be the least profitable of the pastor's studies. Certainly no invention of our day—unless it be the typewriter—can be of such use to the busy pastor. Always ready for service, requiring no food, easily stabled in the hall or woodshed, no one who has not tried its merits can appreciate its convenience. As an economizer of time and saver of strength, it is invaluable. The list of calls made in an afternoon can be easily doubled without greater exertion. Even those who are accustomed to drive will find the wheel very convenient.

Of course it has its limitations. It cannot be profitably used in a very hilly country or in very bad weather. You cannot take wife and family with you. It would not be considered just the thing to head a funeral procession astride of a bicycle. But with these few exceptions, it will be found invaluable and indispensable. An errand down-town can be done in half the time. If you want to see your Sunday-school superintendent, or consult a book in a brother minister's library, the wheel is ready to your call. Word comes of a parishioner's illness. It is a moment's work to bring out the waiting steed and ride away.

And not only is it convenient and economical, but it possesses decided physical, mental and moral advantages. The fact that the minister rides a wheel commends him to the young men of the community and congregation. It gives encouragement to healthful out-of-door sports. And the afternoon rides and evening "spins" will do the preacher himself great good. No man can preach dyspeptic sermons who regularly rides a wheel. There is an exhilaration about the exercise which makes the work done upon the wheel a pastime and a pleasure. There is enough work about it to keep a man strong, and make him eat and sleep well. No better prescription could be given to the sedentary student than to buy a bicycle. I will not tell him which one to buy, for I should have a hundred makers of the "best" wheels down on me at once. But get a good one. No other than the best is worth the owning. Take proper care of it; and it will be found a labor-saving machine, a great convenience, "a thing of beauty and a joy forever." PONTIAC.

WISCONSIN.

A great loss has befallen Wisconsin in the death of ex-President Chapin of Beloit College. He had been in feeble health since four years ago, when he suffered a stroke of paralysis. Like Timothy Dwight, Dr. Nott, Mark Hopkins, and his contemporaries, President Tuttle and others, he was not only good and true, but was gifted with the power of helping others and leading them to a nobler life. In difficulty or in trouble the college student or humble Christian looked to him, and was never turned away without some assurance, which fell upon the hungry soul as a revelation from God.

It was in February, 1850, when Dr. Chapin went over the oak openings and the rolling prairies of Southern Wisconsin to Beloit, in the stage, to assume his duties as the President of the College. Aided by Professors J. J. Bushnell and Joseph Emerson, he laid the foundations in a thorough training of the young men under his charge in the Word of God. He brought to the College those elements of Christian scholarship and sound learning for which Yale College was noted, and under his administration of nearly forty years, he was successful in building up a grand institution and in training many hundreds of young men for a career of usefulness. Many have entered the ministry, and all have been convinced of the beauty and power of the Christian faith as it was so finely illustrated in his life and teachings.

The funeral of Dr. Chapin was largely attended on Monday, July 25th. The services were simple and solemn. Dr. Collie of Delavan, of the first College class, and Professor Blaisdell and Professor Joseph Emerson of Beloit College, took part in the services, and the old and trusted friends of the departed carried him to his burial in the city cemetery.

The Monona Lake Assembly at Madison, July 19th to 30th, has been one of the most successful reunions of Christian workers and meeting of pastors, school-teachers, and other good people of Wisconsin, on the south shore of Lake Monona, one of the purest and most charming sheets of water in the world. It was in harvest time, and in one of the hottest seasons of the year, yet on that shady beach and in the great tabernacle, there were cooling breezes, and a stroll along the lake front, among the tents and hammocks, where two thousand people were resting, showed that they were as comfortable here as anywhere. The trains of the Chicago, Milwaukee, and St. Paul Railway are plying every five minutes between the landing and Madison, a mile away. We find Elder J. E. Mosely, the pleasant Secretary, at his office, and are at once given the freedom of the spacious camp. Elder Mosely of the First Presbyterian Church, Madison, will be remembered very kindly as the Chairman of the Committee of Arrangements when the General Assembly met at Madison in 1880. For twelve years he has been the presiding genius of the Monona Assembly, and to his wisdom and untiring energy the success of the undertaking is largely due. We had the pleasure of hearing Dr. J. H. Barrows of Chicago on the "World of Shakespeare," in the tabernacle. Dr. Palmer of Boston led the singing, and Dr. James A. Worden of Philadelphia presided and introduced the eloquent speakers. There were over two thousand people present, and all were delighted to hear the story of William Shakespeare from one who has been his admirer and has spent many days in visiting the scenes of his life in old England, and in studying his character and works. Dr. Worden is capturing the people of Wisconsin by his clear and faithful presentation of the truth in Normal class and conference. He led the most of the devotional services and preached a grand sermon in Dr. McAtee's church in Madison on last Sabbath evening.

The Assembly has enjoyed the Woman's Council very much, conducted by Mrs. Virginia Terhune and Mrs. Margaret E. Sangster. After a bright presentation of their themes, "Commonplace Happiness," "The Kitchen as a Moral Agency," and other kindred subjects, these ladies invited any one present to ask questions, or to discuss the matter in hand. Nothing pleased the mothers and older sisters more than to hear these gray-haired matrons talk of their personal experiences with the housework, and their struggles with the trials and sorrows that enter human life in so many forms.

On Wednesday, July 27t, the members of the Chautauqua societies held their Field Day. Rev. Frank Bristol, D.D., gave the recognition address, and a large class of ladies and gentlemen received their diplomas certifying that they had completed the course of study. At 5 P. M. there was a "round table," with Talk on History by Dr. F. J. Turner and in the evening a lecture by Rev. Russell H. Conwell, D.D.

The Assembly closed on Friday, July 29th, with rousing meetings in the Tabernacle and with addresses by Governor St. John of Kansas, Governor William McKinley of Ohio, and Hon. Henry Watterson of Kentucky. Dr. Worden had the closing meeting of his Normal class in the Rustic Temple, and Mrs. Crafts finished her course in primary class instruction in Normal Hall. The Assembly was throughout a grand success.

PREFERRING HIS PASTORATE TO A COLLEGE PRESIDENCY.

Mr. Editor: A recent issue of THE EVANGELIST very handsomely acknowledges the somewhat heavy drafts "of late for men of wisdom and zeal in the things of the kingdom" from the city of Syracuse, naming several called to positions of great responsibility in the metropolis. Providentially for our "good Central city," we are privileged to note at least one attempt in this direction which has proved unsuccessful. Rev. Henry DuB. Mulford, pastor of the James-street Dutch Reformed Church, a short time since received a call to the presidency of Hope College and Theological Seminary at Holland, Mich., which upon due and prayerful consideration he has decided not to accept, notifying the officers of that institution to this effect.

That his determination should prove the cause of sincere thankfulness and congratulation on the part of his people, as also of his brethren in the ministry, is no matter of surprise to those acquainted with the circumstances. Although a young man—some thirty-two years of age—with a pastorate of hardly three years, he has endeared himself to an intelligent flock alike by his abilities and earnest devotedness to his work. The church has been increased and strengthened under his ministry with many indications of even richer blessings yet in store. His own belief that, under God, "his work is not yet accomplished here," is shared by many earnest co-laborers, whose prayers it may confidently be anticipated will be answered to the upholding of his hands.

M. M. A.

DR. JONATHAN EDWARDS.

Persons who have important letters or reminiscences concerning the late Rev. Jonathan Edwards, D.D., LL.D., will confer a kindness upon the undersigned by forwarding them to him at 92 Arch street, Allegheny, Pa.

CHAS. E. EDWARDS.

TO PROTECT AMERICAN INSTITUTIONS.

The National League for the Protection of American Institutions is laboring to secure the adoption, as Amendment XVI. to the Federal Constitution, of a prohibition of the gift of public funds to any institution, society or undertaking which is wholly or in part under sectarian or ecclesiastical control. John Jay, esq., is president of the League, and Rev. James M. King, D.D., is general secretary. A statement has just been brought out of the work lately accomplished, as follows:

1. About 200 local secretaries have been appointed at the centres of population in the several States, thus furnishing a medium for extended efficiency.

2. Our principles and XVI. Amendment have been adopted by two national conventions representing the patriotic American orders, many of which are doing active work in our interests, securing the cooperation of more than 1,500,000 voters.

3. The League is principally responsible for effecting the divorce between the United States Government and the Bureau of Catholic Indian Missions, which was the only explicit partnership which the National Government sustained with any religious sect.

4. Personal letters and documents were sent to all of the members of the United States Senate and House of Representatives preparing the way for the introduction of the XVI. Amendment into the LII. Congress.

5. Letters of instructions to secretaries, suggestions to supporters, and forms of memorials to be addressed to individual Senators and Representatives, were sent into all the States, in response to which over 200,000 autograph memorials from citizens have been presented, and the work of preparing and sending in memorials is still in progress.

6. On January 18, 1892, the XVI. Amendment was introduced into both Houses of Congress, and referred to the respective Committees on the Judiciary. It was presented to the Senate by the Hon. O. H. Platt of Connecticut, and to the House of Representatives by the Hon. William M. Springer of Illinois.

7. On April 12, 1892, the League was granted a hearing on the XVI. Amendment before the Committee on the Judiciary of the House of Representatives, and before a sub-committee of the Committee on the Judiciary of the Senate. The League was represented by the Hon. William Allen Butler, chairman of the Law Committee; the Hon. Charles Lyman of the Washington Local League, and the general secretary. The representatives of the League were given an attentive hearing, and the members of the House Committee ordered the arguments printed for their own use.

8. Last year the League was instrumental in securing the defeat of the so-called "Freedom of Worship" bill in the Albany Legislature. This year the League contested the progress of the measure at every step, from its introduction until it was signed by the Governor, and secured amendments which robbed it of many of its most offensive features.

9. The League has kept itself informed concerning, and taken part in, the Minnesota School Contest, where a courtship has been in progress between the public and parochial schools. At this date the dangerous experiment gives hopeful indications of failure.

11. Memorials and personal appeals in the interests of the XVI. Amendment were addressed to the Republican and Democratic National Conventions. While recognizing our overtures in their platforms, neither party by its representatives in convention had the courage to take a pronounced attitude in approving the proposed amendment to the Constitution of the United States, which we deem essential for the protection of American institutions.

13. The entire press of the country has been apprised from time to time of the steps taken by the League in its work, and has given large space to its discussion. The League now has the support of many of the most influential journals throughout the country.

14. The general secretary has spoken scores of times on the work of the League before political, educational and religious assemblies and patriotic organizations, and finds that the principles of the League are constantly growing in favor.

Current Events.

City and Vicinity.

Designs for the new St. Luke's Hospital were submitted to the Trustees on Monday.

The free public baths were used by 53,901 persons last week, nearly twice as many as in any other week in the season.

The number of deaths last week was greater than in any week during the epidemic of grip. On Sunday there were not enough hearses nor coaches for the funerals, and vehicles had to be brought from outlying towns.

New York, without being in the least degree jealous of Chicago, is determined to make its local show next October as brilliant as possible. There is a liberal plan on foot to decorate and illuminate all our principal buildings on the day of the great parade, and, judging from what has been accomplished here in the past, this parade will be worth seeing. Furthermore, to increase the impressiveness of so exceptional an occasion, arches will be erected in various parts of the city. There will be arches at Fourth street and Broadway, Fifth avenue and Fourteenth street, Fifth avenue and Twenty-third street, and at other uptown corners of Fifth avenue and Broadway.

The appeal which we recently made in behalf of the Bartholdi Crèche brought in one subscription from far off Maine. It would seem that our readers do not quite appreciate its merits, but the memory of last week's intense heat will help them to realize what a boon it is to the children in the stifling tenements of a city like this, to be able at any moment to escape to the purer air of Ward's Island. This is the only charity in the city which is available at a moment's notice and with no more circumlocution than the signing of a card by any physician. There are thousands of mothers who cannot be spared from home over night but who can take their babies for one day to this delightful place. Where can a dollar find more richly paying investment than in a charity which for that amount will give ten sick children a chance for life?

The appropriation of $50,000 for the purpose of a naval review in New York, in behalf of our own special honoring of the Columbian Exhibition, has gratified every New Yorker. There was some fear that this appropriation would not be allowed by the House at Washington, in which case our naval officers would have been obliged to spend a great deal of money out of their meagre earnings to entertain foreign visitors. As it stands, the amount appropriated is small, although it may be, with economy, sufficient. Still, a great country ought not to be so exceedingly economical when it is so extravagant in other ways. The naval review here will be, without question, remarkably imposing—a much more magnificent thing than the centennial water parade, which was certainly a fine show. Ships from every harbor of the world will, it is now certain, take part in it. England, France, Germany, Russia and Spain will send good sized fleets. Even a country so distant as Japan will be well represented, though only by officials, for the Japanese fleet will remain in the harbor of San Francisco. As to the Americrn vessels which are to have places in the New York exhibition, the new armored cruiser New York will, very appropriately, lead as flagship, Admiral Gherardi on board. In general, the naval power of the United States at the time of our local Columbian Exhibition will be something that all nations will look upon with a wholesome admiration and respect.

Personal and News.

Denver is now in direct telegraphic communication with Pike's Peak.

The U. S. S. steamer Kearsarge has been ordered to Honduras to protect American interests during the civil war in that country.

Dr. Edward Eggleston has been appointed associate professor in Columbia college and will begin next fall a series of lectures upon colonial life and literature.

Mrs. Mary B. O. Dwight, widow of Professor Theodore W. Dwight, has asked that administrators of her husband's estate be appointed. He left no will, and his widow values his personal property at $600,000. His only surviving child is Gertrude, wife of Edward L. Partridge.

The farmers in the Northwest are said to be in a panic on account of their inability to secure enough help to harvest their crops. It is believed that fully 40,000 more laborers will be needed within a month, and the farmers do not know where they can be obtained.

In a few weeks the annual export of live stock from Montana and the far West will begin. The shipments will be large, though less than last year. The Northern Pacific estimates that there will be at least 180,000 head of cattle to be shipped east from Idaho, Montana and Washington. Last year over 200,000 head were sent out.

Justice David J. Brewer, of the Supreme Court, made an address before the American Home Missionary Society in Washington recently. He is an active worker in the church, where he has a large Bible class. He was born in Syria, where his father was a missionary. His mother, it will be remembered, was a sister of the Editor of the EVANGELIST.

It is said that Maine is expected to furnish the bulk of this year's apple crop with the material additions which may be expected from California and Nova Scotia. In the great apple belt of New York the prospect of the crop is discouraging, and it is said that the situation is still worse in Missouri, Kansas, Arkansas, Ohio and Michigan.

The Receiver of the Maverick Bank, at Boston, has received the papers from the Acting Comptroller of the Currency, ordering an assessment of $800,000 on the stockholders of the bank. The assessment is for the full limit allowed by the law. The stockholders are given till August 12 to pay it, after which the Receiver will enforce the assessment by writs at law.

The smuggling of Chinamen into the United States from Mexico in violence of the exclusion act has become a paying traffic to those engaged in it at Eagle Pass, Texas. The custom house guards along the river have been exercising great vigilence recently, and as a reward for their industry seventeen foreigners have been captured during the past two weeks as they were attempting to cross over to the American side. Eight Chinamen were captured in one day and lodged in jail. They will be taken to San Francisco and from there transported back to China.

The Rev. George Parsons of Fort Plain, a Methodist minister of eighty-two, was once a fellow worker with Horace Greeley. Mr. Parsons served his apprenticeship as a printer on the Cherry Valley Gazette, and found ready employment on the Journal of Commerce. Greeley learned his trade at Poultney, Vt., and found employment in a job office. Mr. Parsons' recollections of Mr. Greeley at that interesting period of his career are distinct, and the two became fast friends. Mr. Parsons left the printer's case to study for the ministry, in which he served for forty-five years consecutively. He is father of the Rev. Charles Parsons of the Hanson Place Methodist Church, Brooklyn.

The Indian Appropriation bill as agreed to by both houses of Congress gives $1,075,000 to the general fund for Indian education, besides its provisions for specific schools. The increase is $75,000 over last year, which provided a round million. The Senate was anxious to increase the amount to $1,300,000, but the House insisted that last year's sum should be adopted as the basis for the current year, so that a compromise was effected by taking one fourth of the Senate's proposed increase. The result will be somewhat enlarged facilities for the Indian reservation schools. The solution of the problem of civilization for the red men is chiefly to be looked for in the training of the younger generation.

Foreign.

Cardinal Rampolla has notified the Archbishop of Rouen that the Congregation of Rites has approved the beatification of Joan of Arc.

The trial of the Paris Anarchists connected with the stealing of dynamite from Soisy Sous-Etoiles, ended July 28, the prisoners receiving sentences of from five to twenty years at hard labor.

Asiatic cholera has reached Vera Cruz, despite the strict quarantine regulations that have been enforced at all ports by the Mexican Government. Several persons are said to have died.

The Sultan of Morocco has issued orders forbidding intercourse between Moorish women and Christian missionary women. This restriction is evidence that the Gospel is affecting the Moorish households.

The Sultan of Turkey is said to be convinced that there is a conspiracy on foot to dethrone him. The Constitutional party, to which the Ottoman court is opposed, is daily increasing in strength.

Japan has now a school system somewhat similar to our own. Controlled by local authorities are more than 28,000 schools, of which 26,000 are elementary. The teachers number nearly 72,000, and the scholars 3,410,000, or nearly half the total population of school age. The total annual expense of the system is about $7,000,000.

The Chinese Government has been so favorably impressed with the educational work the Methodist Missions are doing in Pekin that it has promised to give positions upon the railroads or in telegraph offices to all graduates at a fair salary, and the privilege added of keeping the Sabbath—a great concession.

Twenty-four warships of different nationalities participated in the Columbus celebration in Heulva, Spain, on the 3rd inst. There were eight Spanish, four Italian, two American, two English, two French vessels present, together with one each from Holland, Portugal, Austria, Greece, Mexico, and the Argentine Republic.

The cholera has made its appearance in Russian Poland, and several cases are reported at Warsaw. In Asiatic Russia its prevalence has given rise to fatal riots, the ignorant populace being of opinion that the doctors are poisoning them. Official returns show that from the 17th to the 21st of July there were 1,839 cases of the disease reported, of which 2,500 were fatal. It is thought that, while cholera may extend as far as Austria, there is little fear that it will make much headway in the rest of Europe outside of Russia.

James Dornsby Walton of Brockenhurst, England, and Henry Adams of Bellows Falls, Vt., attempted to reach the largest crater of the volcano Calima a few days ago. Both men were engaged in the mining business, and after some bantering they determined to settle the question which are the braver, Englishmen or Americans, the test being the ascent of the volcano. The guides say that with their respective flags they reached a shelving rock, when suddenly a volume of ashes shot from the crater hundreds of feet into the air. Walton and Adams, after the ashes had fallen, were seen grasping hands. The next instant a solid volume of lava was vomited forth, reaching a height of ten feet. Adams and Walton perished in the descending fire. The guides escaped.

How far the civilized world is from being civilized was signally illustrated last Thursday in a Mexican city, where, under the name of amusement and with every mark of delight, a scene of horror was witnessed the simplest description of which is heart sickening. It was a bull-fight, in which the matador was killed and one of the attendants who had rushed to his rescue was caught upon the bull's horns and carried around the arena, the sharp points penetrating entirely through his body, amid the wild plaudits of the audience, who were unwilling that an animal who fought so grandly should be killed. The performance was stopped by the police and the bull killed, the dead body of the attendant still remaining upon his horns. To the disgrace of our country, a number of American ladies and gentlemen, tourists, were present at this shocking scene.

At a recent interview of an American newspaper correspondent with Count Herbert Bismarck, the latter declared that his father was confident that if the emperor were not surrounded by persons whose business in life it was to keep him and Prince Bismarck apart, there would have been a reconciliation long ago. Count Herbert said that his father's bitterest enemies were those officials who were associates under him. These fear, and rightly fear, that if Prince Bismarck should return to power, or any person nominated by Prince Bismarck should be placed in power, a clean sweep would follow. The members of this clique, for their own purposes, misrepresent the acts and intentions of Prince Bismarck towards the emperor. The Prince, according to Count Herbert, has always been prepared to make such advances as are in keeping with his own dignity. In fact there was no need to take any introductory steps after the emperor's telegram congratulating Count Herbert on his engagement. Then everything pointed to a settlement of the differences; but just afterwards followed the greatest insult Prince Bismarck ever received in his life, namely: the social boycott at Vienna, decreed by authority from Berlin.

Literary Notes.

Table Talk for August is full of useful suggestions to housewives. The carefully thought out and "seasonable" bills of fare, though perhaps somewhat elaborate for the ordinary household, may be found helpful by eve[illegible]

Frank Leslie's Popular Monthly for [illegible] has a good article by Anna M. Reed, [illegible] Outing by the Midnight Sun, to whi[illegible] and generally good illustrations ad[illegible] interest. Mrs. N. W. Metcalfe w[illegible] well about Oxford in the Long [illegible] Though she is an artist of ability, the[illegible]tions are chiefly from photographs.

The August number of *Scribner's M*[illegible] is the annual "Fiction Number," and [illegible]tains this year seven complete short stor[illegible] four of them illustrated, each by a single art[illegible] Among the writers are H. C. Bunner, T. [illegible] Sullivan, Mrs. Burton Harrison, Octave Thanet and Duncan Campbell Scott. Mr. Walter Besant writes about an out-of-the-way London "Riverside Parish" for "The Poor in Great Cities" series.

The *Californian Illustrated* for August (San Francisco, California) is a good number because so thoroughly characteristic. That the greater number of articles are of local interest, gives it additional value to readers on the Atlantic slope. The series on Religious Denominations in California treats this month of the Baptists, the article being by Rev. Frank Dixon of the Tenth-avenue Baptist Church, Oakland.

The *Critical Review* for July (Imported by Charles Scribner's Sons) is a strong number. The criticisms are of the most thoughtful books of the season, English, German, French, Italian and even Latin. The writers are all men of mark—Professors Sayce, George Adam Smith, Davison, Macalister; Drs. Kilpatrick, Plummer, and others equally well known. Professor Warfield of Princeton reviews Chase's The Lord's Prayer in the Early Church; a book of no little interest.

The *Jenness Miller Illustrated Monthly* for August (Jenness Miller Company) contains numerous articles of special interest to women. Mrs. Miller writes of Liberty, Love and Art; Miss Mary F. Seymour has a timely article on Typewriting as a Trade; Baroness von Meyerinck discusses Music and Voice Culture. There is an interview with Superintendent Jasper on Public Schools and Women as School Teachers. There is also an article on the Cost of Girls in College. The Writers of Young France are discussed by Vance Thompson. In addition to these there are articles about Fashions, Children, Hints for the Home, and brief papers on subjects of interest to women.

Messrs. Ginn and Company announce for immediate publication a student's edition of Bullfinch's Age of Fable, edited by Prof. Charles Mills Galey of the University of California. It is illustrated, and contains many new features in the way of maps, notes, and comments.

Messrs. Macmillan and Company announce an important work, uniform with Bryce's American Commonwealth: The Platform, Its Rise and Progress, by Henry Jephson. They have also prepared an Authors' Cheap Edition of The American Commonwealth, in two volumes, at $2.50, and have reprinted from that work, in a smaller volume, price $1, the chapters on the Social Institutions of the United States.

D. C. Heath and Company, Boston, will issue immediately La Chute (from Victor Hugo's Les Miserables), edited with introduction and notes by Prof. Huss of Princeton. Though taken from a large work, this book is an independent and well rounded whole in itself, and will prove unusually interesting to students, being strikingly characteristic of Victor Hugo's thought and style.

W. M. Griswold of Cambridge, Mass., has compiled and publishes a Descriptive List of Novels and Tales Dealing with Life in France. The list makes a pamphlet of some 100 pages, each title being accompanied by a summary of its contents or character. The whole is an admirable guide to librarians and private readers. It forms the sixth in a series of such Lists, the others being Novels and Tales Dealing with American Life, City and Country; International Novels; Romantic Novels; British Novels. Other lists are promised.

D. C. Heath and Company will issue the last of July Shaw's Practice Book in Business Forms and Elements of Bookkeeping. The object of this book is to familiarize the student with the best methods of keeping simple accounts and acquiring a necessary knowledge of ordinary business forms. It is intended both for a textbook in schools and for the use of all classes of people who desire to keep a record of their receipts and expenditures, their gains and losses.

Albert S. Cook, Professor of the English Language and Literature in Yale University, has prepared a work on The Bible and English Prose Style. In this work the beginning of such study is facilitated by bringing together the pieces of Scripture which Ruskin calls "the one essential part" of all his education, and by prefixing comments by qualified critics and scholars, showing the influence of the Bible on English style. It is intended for use in schools, colleges, theological seminaries and wherever there is a desire to approach the subject of Bibical study from the literary side. It is published by D. C. Heath and Company, Boston.

Recent Deaths.

Gaines S. Roberts, Professor of Latin and Literature at Maryville College, Tenn., died of fever at Chautauqua, N. Y., where he had gone to take a course of study which would better prepare him for his duty during the coming year. The professor, while a young man, had been elected to one of the most important positions within the gift of his alma mater. He had worked long and hard, battling against a weak constitution to fit himself for his chosen vocation as a teacher.

NEW PUBLICATIONS.

Harper and Brothers: On Canada's Frontier; Julian Ralph.—Aunt Anne; Mrs. W. K. Clifford.—Verbena Camellia Stephanotis; Walter Besant.—Three Feathers; William Black.—That Wild Wheel; Frances Eleanor Trollope.—Young Lucretia and Other Stories; Mary E. Wilkins.—Thomas Carlyle; John Nichol.—From the Books of Laurence Hutton.—A Letter of Introduction; W. D. Howells.—A Man's Conscience; Avery Macalpine.

Ginn and Company: The Beginners' American History; D. H. Montgomery.

American Book Company: Trees of the Northern United States; Austin C. Apgar.—The Sloyd System of Wood-Working; B. B. Hoffman.—A Supplementary First Reader; Rebecca D. Rickoff.

Journal Publishing Company, Detroit: The Scriptures of Benjamin the Giant-Killer.

Donohue, Henneberry and Company, Chicago: Madame Chrysantheme; Pierre Loti.—Virginia Rose; Edward R. Roe.—Prince and Musician; Max Ring.—Won at Last; Beatrice Marean.

PERIODICALS.

For June: Journal of American Folk-Lore.

For July: Critical Review; Littell.

For August: Homiletic Review; Arena; Wide-Awake; Magazine of American History; Young Ladies' Home Journal; Cottage Hearth; Californian Illustrated; Old and New Testament Student; Young Men; Table Talk; American Journal of Science; Children's Work for Children; Cambrian; Chautauquan; Book News; Social Economist.

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